SERIE ORIENTALE ROMA

XVI

ALFONSA FERRARI †

MKʿYEN BRTSE'S GUIDE TO THE HOLY PLACES OF CENTRAL TIBET

Completed and edited by
LUCIANO PETECH

With the collaboration of
HUGH RICHARDSON

ROMA
ISTITUTO ITALIANO PER IL MEDIO
ED ESTREMO ORIENTE
1958

MKʿYEN BRTSEʾS GUIDE TO THE HOLY PLACES OF CENTRAL TIBET

ISTITUTO ITALIANO PER IL MEDIO
ED ESTREMO ORIENTE

SERIE ORIENTALE ROMA

SOTTO LA DIREZIONE
DI
GIUSEPPE TUCCI

VOLUME XVI

ROMA
Is. M. E. O.
1958

SERIE ORIENTALE ROMA
XVI

ALFONSA FERRARI †

MKʻYEN BRTSEʼS GUIDE TO THE HOLY PLACES OF CENTRAL TIBET

Completed and edited by
LUCIANO PETECH

With the collaboration of
HUGH RICHARDSON

ROMA
ISTITUTO ITALIANO PER IL MEDIO
ED ESTREMO ORIENTE
1958

Printed in Italy - Stampato in Italia

Tipografia "S. Giuseppe" - Roma - Via G. Induno, 3

TABLE OF CONTENTS

PREFACE OF THE EDITOR

Alfonsa Ferrari (1918-1954), *of Aquila, was one of the best pupils of the Rome school of Buddhist studies, whose* guru *is Professor G. Tucci. She studied Sanskrit with Formichi, and Tibetan and the religions of India and the Far East with Tucci, graduating at the University of Rome with a thesis on the* Arthaviniścaya (1), *a small Sanskrit text which summarizes in short formulae the essentials of Mahāyāna. Afterwards she carried out post-graduate research at the Oriental School of the University of Rome, at the end of which she published a critical edition and translation of the* Pāramitāsamāsa *of Āryaśūra* (2). *In 1946 and again in 1948 she won a scholarship for research in Paris, where she worked with Bloch, Renou, Bacot and Lalou. In 1952 she was appointed teacher of Sanskrit at the University of Rome; but by that time she was already struggling against the long illness which brought about her untimely end on*

(1) *Arthaviniścaya* (*Testo e versione*), in *Atti della Reale Accademia d'Italia*, Memorie della Classe di Scienze morali e storiche, serie VIII, vol. IV (1944), pp. 535-625.

(2) *Il « Compendio delle Perfezioni » di Aryaśūra*, in *Annali Lateranensi*, X (1946), pp. 1-101.

the first day of 1954. We lost in her a very promising junior scholar, whose strictly scientifical mind and methods and whose habit of pitiless self-criticism may have been an obstacle to a larger production, but ensured a high scholarly level for the little she chose to publish.

In 1946, upon her first departure for Paris, Professor Tucci advised her to undertake the edition of the small guide to the holy places of Central Tibet by mK^{c}yen brtse. She worked at it for some years, intending to present it as a thesis for the École des Hautes Études in Paris. But afterwards her interest flagged, as her attention was drawn away to other subjects and as her illness began preying upon her vitality. I remember discussing with her several points, but vainly endeavouring to persuade her to finish a work which she had begun with such keenness and continued with such competence and care. Practically she ceased working at it after 1951.

After her sad demise, upon request by Professor Tucci and with the consent of the family of our lamented friend, I took upon me to prepare the little work for the press. Dr. Ugo Ferrari, Miss Ferrari's brother, handed over to me all the papers she had left. When, after a long delay imposed by other pressing duties, I examined them, I found to my surprise much less than I had expected. There was no question of simply preparing a work for the press, as we had expected (1). For the larger part the book had yet to be written, and I felt very much in doubt whether it was possible, and indeed advisable, to do so. Eventually I decided in the affirmative, because I felt it as a duty to

---

(1) Professor Tucci had given expression to this hope in his obituary notice of Miss Ferrari in *Rivista degli Studi Orientali*, XXIX (1954), pp. 158-159.

the memory of the friend and of the scholar, to see that her last work should be completed and published.

The material I took over was the following:

1) *The critical edition of slightly more than one half of the text (ff. 1-16), based on xyl. A and the ms.*

2) *A complete French translation.*

3) *The notes (in French) on the first six leaves of the text (nn. 1-118 of the present edition).*

4) *Two card indexes, one for places and the other for persons, with short unconnected and undigested jottings (mostly quotations from DT, SP and TPS) and bibliographical indications.*

5) *A map, nearly, finished and ready for reproduction, corresponding to Map A of the present edition.*

My share in the preparation of the work has been the following:

1) *Writing the Introduction.*

2) *Checking and completing the critical edition of the text, comparing it with xyl. B and changing its French spelling into that used in the Serie Orientale Roma.*

3) *Turning into English the French translation, checking it throughout on the original Tibetan and, when necessary, modifying it in some minor points.*

4) *Translating into English the extant notes (nn. 1-118), without change but with several additions; the latter are placed between square brackets with my initials. So are the notes by Mr. Hugh Richardson and Mr. Peter Aufschnaiter.*

5) *Working out the material of the card indexes, checking it and completing it, in order to compile the notes for the rest of the text (nn. 119-714). This was the longest and most difficult part of the job. I tried to utilize to the utmost the jottings of Miss Ferrari, but almost all of them were only hints of the direction in which she intended to turn her research. These hints I expanded and developed as well as I could, trying to give the best possible expression to her thought. But of course these notes have turned out much shorter and more incomplete than those she had already written out. In the interest of science, and with the moral certainty that the author would have approved of it, I have supplemented this somewhat scanty material by independent work on a large scale, taking to contribution some Tibetan texts which Miss Ferrari had only slightly perused (VSP, KD) or not used at all (KTS, KG, TT, the* Sa skya Guide. *Some problems, however, were insoluble with the means at my disposal; and thus I turned for help and advice to Mr. Hugh Richardson, the last British Agent in Lhasa. A long correspondence ensued, which culminated in an one-week stay of Mr. Richardson in Rome. I had thus the opportunity of discussing with him the whole of the notes. His vast knowledge of things Tibetan, based on a residence of nine years in the country, has proved invaluable, and this book owes to him several descriptions of places, temples and monasteries which he is the only European ever to have visited. He placed at my disposal xyl. B of the text (on which see later). All the photos here published come from his collection. In short, this book could never have appeared in its present form except for his cooperation. By rights it ought to appear under our joint editorship, were it not that*

Mr. Richardson modestly declined to allow his name to appear on the cover. I can only record here my heartfelt thanks for his liberal help and unfailing patience. In preparing some of these notes I relied also upon the advice of my guru *and friend G. Tucci, drawing on his unique store of knowledge of the artistic and religious history of Tibet. I have to thank also Mr. Peter Aufschnaiter, now in Kathmandu, who read through the text and sent me about a dozen short notes on places known to him from personal experience. Thus my share and that of my collaborators in the second half of the book are rather large. Here too I was careful to mark our contributions by placing them between square brackets with our initials (H. R., L. P., P. A.).*

6) *Changing the spelling of Map* A *and thoroughly checking it with the kind help of Mr. Hugh Richardson. It must be remarked that the extant maps of the Survey of India are unsatisfactory, not only on account of their often incredibly distorted spelling, but also because of factual mistakes and because many lateral valleys are still unsurveyed. In many places Mr. Hugh Richardson was the first Westerner to set foot, and thus he was able to correct or to mark the position of several monasteries and other sites, which are shown in a grossly inaccurate way on the survey maps or even left out as unexplored. The two outstanding instances are ᵓBri guṅ and the sÑe mo valley.*

7) *Preparing maps* B *and* C, *again with the help of Mr. Hugh Richardson.*

8) *Preparing the Index.*

I quite realize that I have overstepped the limits of a mere editorship. But it was the only way of making the

work really useful for the scholarly world; and, as I have said, I am sure that the author too would have tried to realize this by all possible means, and therefore would have approved of my proceeding.

May this book serve to perpetuate the memory of its author, a high-minded woman and a fine scholar whom a cruel fate deprived of the promising career just opening to her.

LUCIANO PETECH

Rome, October 1957.

ABBRREVIATIONS

BELL, *Religion*	= Ch. BELL, *The Religion of Tibet*, Oxford 1931.
BUSTON	= E. OBERMILLER, *History of Buddhism (Chos-ḥbyuṅ) by Bu-ston*, vol. II, Heidelberg 1932.
DAS, *Dictionary*,	= S. Ch. DAS, *Tibetan-English Dictionary*, Calcutta 1902.
DAS, *Journey*	= S. Ch. DAS, *Journey to Lhasa and Central Tibet*, London 1904.
DSGL	= *'Dsam gliṅ c'en po'i rgyas bśad snod bcud kun gsal me loṅ*, by sMin grol Nomun Khan (c. 1820); Ms. in the library of Professor Tucci, Rome.
DT	= *Deb t'er sṅon po*, by 'Gos Lotsawa gŽon nu dpal. Kun bde gliṅ edition. On this work see TPS, pp. 142-143, and the preface of ROERICH.
GETTY	= A. GETTY, *The Gods of Northern Buddhism*, Oxford 1928.
GRÜNWEDEL	= A. GRÜNWEDEL, *Die Tempel von Lhasa* (Sitzungsberichte der Heidelberger Akademie, phil.-hist. Kl., 1919, n. 4). Translation of the guide of Lhasa by the Fifth Dalai Lama.
HOFFMANN	= H. HOFFMANN, *Die Religionen Tibets*, Freiburg-München 1956.
H. R.	= Note by Hugh Richardson.
HUTH	= G. HUTH, *Geschichte des Buddhismus in der Mongolei*, vol. II, Strasburg 1896. Translation of the *Hor c'os 'byun* of 'Jigs med rig pa'i rdo rje.
IT	= G. TUCCI, *Indo-Tibetica* (4 vols. in 7 parts), Rome 1932-1941.
J. As.	= *Journal Asiatique*.

JBORS	=	*Journal of the Bihar and Orissa Research Society.*
JRAS	=	*Journal of the Royal Asiatic Society.*
KD	=	Kloṅ rdol Bla ma (b. 1729), *gSuṅ ᾽bum* (Complete works). On this author and his work see TPS, p. 149.
KG	=	*rGyal ba rdo rje ᾽c῾aṅ kun dga᾽ bzaṅ po᾽i rnam par t῾ar pa legs bśad c῾u bo ᾽dus pa᾽i rgya mts῾o yon tan yid bžin nor bu᾽i ᾽byuṅ gnas*, by dPal ldan don grub. Woodprint in the library of Professor Tucci, Rome.
KTS	=	*rje btsun bla ma t῾ams cad mk῾yen ciṅ gzigs pa ᾽Jam dbyaṅs mk῾yen brtse᾽i dbaṅ po Kun dga᾽ bstan pa᾽i rgyal mts῾an dpal bzaṅ po᾽i rnam t῾ar mdor bsdus pa ṅo mts῾ar u dum ba ra᾽i dga᾽ ts᾽al*, by Karma bkra śis c῾os ᾽p῾el. Woodprint in the library of Professor Tucci, Rome.
L. P.	=	Note by Luciano Petech.
MITN	=	L. PETECH, *I missionari italiani nel Tibet e nel Nepal* (7 vols.), Rome 1952-1956.
NEBESKY	=	R. de NEBESKY-WOJKOWITZ, *Oracles and demons of Tibet*, Den Haag 1956.
P. A.	=	Note by Peter Aufschnaiter.
PETECH	=	L. PETECH, *China and Tibet in the early 18th century*, Leiden 1950.
Records	=	*Records of the Survey of India*, vol. VIII (2 parts with pages numbered throughout), Dehra Dun 1915-1922.
Re u mig	=	S Ch. DAS, *Life of Sum-pa Khan-po*, in *Journal of the Asiatic Society of Bengal*, 1889, pp. 37-84. Translation of the chronological tables of the *Re᾽u mig*, which are an Appendix to SP.
ROERICH	=	G. N. ROERICH, *The Blue Annals* (2 vols.), Calcutta 1949-1953. Translation of DT.
Sa skya Guide	=	*gDan sa c῾en po dpal ldan sa skya᾽i gtsug lag k῾aṅ daṅ rten gsum gyi dkar c῾ag*, by Kun dga᾽ rin c῾en (1517-1584). Manuscript in the library of Professor Tucci, Rome.
SCHULEMANN	=	G. SCHULEMANN, *Die Geschichte der Dalailamas*, Heidelberg 1911.

SP = *Pag Sam Jon Zang* (by Sum pa mK'an po), ed. S. Ch. Das, vol. II, Calcutta 1908. Very bad edition of the *dPag bsam ljon bzaṅ*, on which see TPS, pp. 148-149. Its list of monasteries is copied with little or no change from the VSP.

Tōhoku = I: *A complete catalogue of the Tibetan Buddhist Canons*, Sendai 1934; II: *A catalogue of the Tōhoku University collection of Tibetan works on Buddhism*, Sendai 1953. The works listed are numbered throughout in the two volumes.

TOUSSAINT = G. TOUSSAINT, *Le dict de Padma*, Paris 1933. Translation of the *Padma t'aṅ yig*.

TPS = G. TUCCI, *Tibetan Painted Scrolls* (2 vols.), Rome 1949.

TT = *gTam gyi ts'ogs t'eg pa'i rgya mts'o*, by Raṅ byuṅ rdo rje (vol. Ṅa of the Complete Works). On this text see TPS, p. 734, and TUCCI, *Tombs*, p. 1.

TUCCI, *Lhasa* = G. TUCCI, *To Lhasa and beyond*, Rome 1956.

TUCCI, *Tombs* = G. TUCCI, *The tombs of the Tibetan kings*, Rome 1950.

VASILYEV = VASILYEV, *Geografiya Tibeta*, St. Petersburg 1895. Translation of the portion of DSGL concerning Tibet.

VSP = *Vaiḍūrya ser po*, by Saṅs rgyas rgya mts'o (d. 1705). On this most useful work, mainly a list and census of the dGe lugs pa monasteries in all Tibet, see TPS, p. 149.

WADDELL, *Lamaism* = L. A. WADDELL, *The Buddhism of Tibet or Lamaism*, London 1895.

WADDELL, *Lhasa* = L. A. WADDELL, *Lhasa and its mysteries*, London 1905.

INTRODUCTION

(by the Editor)

[The author of our text is known to us through a biography entitled *rJe btsun bla ma t^{c}ams cad mk^{c}yen ciṅ gzigs pa ʾJam dbyaṅs mk^{c}yen brtseʾi dbaṅ po Kun dgaʾ bstan paʾi rgyal mts^{c}an dpal bzaṅ poʾi rnam t^{c}ar mdor bsdus pa ṅo mts^{c}ar u dum ba raʾi dgaʾ ts^{c}al,* 118 ff. It was written by dGe bśes Karma bKra śis c^{c}os ʾp^{c}el in his 81th year of age water-dragon 1892 at Kun bzaṅ bde c^{c}en ʾod gsal gliṅ, a hermitage of Rin c^{c}en brag. Being composed by a close associate of mK^{c}yen brtse in the very year of the latter's death, it is quite authoritative. It follows the usual pattern of the Tibetan *rnam t^{c}ar* (life of a holy man), and is divided into three sections: *p^{c}yi rnam t^{c}ar* (ff. 8a-78b; « external biography », mainly an account of his monastic career and of the texts he studied); *naṅ rnam t^{c}ar* (ff. 79a-85a; « internal biography »; a list of the esoteric cycles and initiations, mostly rÑiṅ ma pa, which were imparted to him, and by whom); *gsaṅ baʾi rnam t^{c}ar* (ff. 85a-117a; « secret biography »; an account of his mystical experiences and visions).

mK^{c}yen brtse was born in the fire-dragon year of the 14th sexagenary cycle (1820) in Žal mo sgaṅ, a district in mDo k^{c}ams. At the age of twelve he became a novice at T^{c}ar rtse and received the monastic name of ʾJam dbyaṅs mk^{c}yen brtseʾi dbaṅ po Kun dgaʾ bstan paʾi rgyal mts^{c}an, which I cite in the shortened from of mK^{c}yen brtse. In 1840 he betook himself to Central Tibet and there, in the great rÑiṅ ma pa monastery of sMin grol gliṅ, he was ordained. The rest of his life was very rich in spiritual experiences, but poor in external events. He died in the water-dragon year 1892.

His work has been noticed several times by recent writers. See IT, IV, 1, p. 45; TUCCI, *Lhasa*, pp. 123-124; PETECH, pp. 51, 85; H. HOFFMANN, *Quellen zur Geschichte der Bon-Religion*, Mainz 1950, p. 147 et passim (under the title given in xyl. B).

Three copies of the text have been utilized for preparing the present edition. The first is a woodprint (xyl. A) from sDe dge, very clear and on the whole fairly correct. It contains 29 leaves of a rather small size (32 × 8 cm.), with six lines per leaf. It belongs to Professor G. Tucci. The second is a woodprint (xyl. B) from Lhasa, containing 40 leaves of a small size (30 × 9 cm.), with six lines per leaf. It was given by the incarnate of sMin grol gliṅ to Mr. Hugh Richardson, who kindly lent it to me for some time. Except for the title, it agrees word for word with xyl. A, and there are practically no variant spellings. Only at the end there is some additional matter (as specified in its due place, see p. 32), which is not a part of the Guide and therefore has been omitted from the present edition. The third is a manuscript (ms.) of unknown date and place, containg 34 leaves of a

small size (c. 29 × 10 cm.), with 6 lines per leaf, written in a regular and readable cursive (*dbu med*). It belongs to Professor G. Tucci. Its accuracy is inferior to the two xyl. and sometimes the text is badly corrupted; but it contains a few passages not found in the print. The present edition is based xyl. A, with readings of xyl. B and of the ms. in footnotes.

As to the sources of our Guide, some of them are mentioned in the text itself: the *bKaʾ gdams p^{c}a c^{c}os* (n. 14); the Guide to Lhasa by the Fifth Dalai Lama (n. 44); the Guide to the Four Monasteries by Ṅag dbaṅ byams pa (n. 85); the list of the images at bSam yas in the *Padma t^{c}aṅ yig* (n. 132); the *TT* (n. 308); the *Sa skya Guide* (n. 482); Tāranātha's guide of Jo naṅ (n. 565). Accordingly, the author has based himself on the current *dkar c^{c}ag* (guides to holy places) literature and, above all, on his personal experience. We know from his biography that he toured extensively Central Tibet and that he passed his life practically always on the move. Very many of the places listed in the Guide are also mentioned in the biography, which carefully notes year, month and day of his visit and the initiation he was granted or the vision he had there. Thus the Guide is the result of wide reading and of a whole life spent in pilgrimage. And therefore it is, so far as it can be checked with the all too scanty data of Western travellers, quite reliable and practical. We must indeed remember that this was only partly intended to be a scholarly work; it had also to serve a very practical purpose, explaining routes and passes, temples and monasteries to the pilgrims going to the holy places of Central Tibet. Of course the selection of the places to be described is influenced by the author's rÑiṅ

ma pa background and by his leaning towards the Sa skya pa; and it is interesting to note that some important dGe lugs pa establishments are left out. But since the later are on the average rather modern, this does not lessen the interest and importance of our little text. - L. P.].

TEXT

DBUS GTSAṄ GI GNAS RTEN RAGS RIM GYI MTS^{C}AN BYAṄ MDOR BSDUS DAD PAʾI SA BON ŽES BYA BA BŽUGS SO[1]

Om svasti siddham | f. 1-b

grags pai dpal ni srid žiʾi[2] bla na mt^{c}o | t^{c}ugs rjeʾi[3] grib mas lus can gduṅ ba sel | yid bžin ʾdod pa ʾjo baʾi gdugs dkar po | dkon mc^{c}og gsum gyis[4] śis paʾi me tog stsol ||

de la ʾp^{c}ags mc^{c}og p^{c}yag na padmos[5] saṅs rgyas kyi žiṅ yoṅs su sbyoṅ bar mdsad paʾi yul | gaṅs ri dpal dan ldan pas[6] bskor baʾi ljoṅs | bod c^{c}ol k^{c}a gsum žes grags pa ya f. 2-a gyal | dbus gtsaṅ dam pa c^{c}os kyi c^{c}ol k^{c}a[7] žes gaṅs can ʾdsin maʾi[8] rgyan gcig pur gdod nas grub paʾi gnas rten rim gyi[9] mts^{c}an byaṅ tsam bkod pa ʾdi lta ste ||

t^{c}og mar[10] dbus la dbu ru daṅ | g-yo[11] ru gñis žes[12] grags paʾi dbu ru byaṅ rgyud du byaṅ rwa sgreṅ rgyal baʾi dben gnas žes[13] ʾbrom ston pa rgyal baʾi ʾbyuṅ gnas kyi gdan sa c^{c}en po lha śiṅ ljon paʾi dgaʾ ts^{c}al du mc^{c}od k^{c}aṅ k^{c}ag śin tu f. 2-b maṅ bar bžugs paʾi rten gyi gtso bo rdo rje ʾc^{c}aṅ yab yum

[1] *xyl. B* Lha ldan sogs dbus ʾgyur c^{c}os sde k^{c}ag daṅ | yar luṅ lho rgyud | gtsaṅ stod | byaṅ rva sgreṅ rgyal baʾi ʾbyuṅ gnas sogs kyi rten gnas maṅ poʾi gnas yig ṅo mts^{c}ar luṅ ston me loṅ žes bya ba bžugs so

[2] *ms.* bžiʾi

[3] *ms.* rjes

[4] *ms.* gyi

[5] *ms.* padmoʾi

[6] *ms.* paʾi

[7] *ms.* mts^{c}o k^{c}a

[8] *ms.* paʾi

[9] *ms.* gyis

[10] *ms.* t^{c}og ma

[11] *ms.* g-yu

[12] *ms.* gñis su

[13] *ms.* *omits* žes

gyi ye śes cᶜen po'i tᶜig le las bskrun pa jo bo 'jam pa'i rdo rje 'di pᶜyi'i gsol ba btab tsᶜad 'grub pa'i yid bžin gyi nor bu [1] | bla ma gser gliṅ pa | jo bo | 'brom ston rnams kyi [2] gduṅ rten sogs sus kyaṅ mjal du yod ciṅ | jo bo'i sku 'dra dbu yon ma sogs naṅ [3] rten rtsa ba cᶜe ba rnams bla braṅ [4] la žus na mjal kᶜa 'oṅ | gžan [5] 'brom ston bla śiṅ bdud rtsi'i cᶜu mig riṅ mo sogs dgon pa'i ñe skor la 'aṅ mjal rgyu [6] maṅ du yod | de'i ltag brag seṅ ge 'dra ba'i žol du [7] | yaṅ dgon žes par rje rin po cᶜes [8] lam rim brtsams pa'i cᶜos kᶜri sogs ṅo mtsᶜar ba maṅ | dgon pa'i mdor pᶜa boṅ tᶜaṅ du mkᶜa' 'gro ma gsaṅ ba ye śes kyi [9] pᶜo braṅ la bde mcᶜog gi sṅags bzla ba daṅ bcas g-yon skor du bskor na pᶜyi ma
f. 3-a o rgyan gyi yul du skye ba sogs luṅ bstan pa yod | [10] bcom lha kᶜaṅ gdoṅ zer ba de dpon po mi dbaṅ gis sa gnad [11] kyi me btsar bžeṅs pa grags | de nas gser gliṅ rgod tsᶜaṅ du stag luṅ pa saṅs rgyas yar byon kyi bžugs gnas sgrub kᶜaṅ sogs yod || dpal stag luṅ tᶜaṅ du rten gsum rab 'byams bsam gyis mi kᶜyab pa rten gyi gtso bo stag luṅ tᶜaṅ [12] pa rin po cᶜe'i gzim spyil du 'dra sku gsuṅ byon ma | gtsug lag gi steṅ du 'brom ston pa'i sku [13] dbu skra 'pᶜel ba sogs ṅo mtsᶜar ba maṅ du bžugs || de nas cᶜag [14] la brgal [15] nas dbu ru 'pᶜan yul [16] ces bka' gdams kyi bstan pa'i 'byuṅ gnas [17] cᶜen po der sne'u zur pa | po to ba | pᶜu cᶜuṅ ba

[1] *ms. adds*: lta bu daṅ
[2] *ms.* kyis
[3] *ms.* baṅ
[4] *ms.* raṅ
[5] *ms.* gžan yaṅ
[6] *ms.* du
[7] *ms.* gžol du
[8] *ms.* cᶜe'i
[9] *ms.* kyis
[10] *ms. adds*: lo rgyus žib pa bka' gdams pᶜa cᶜos sogs mjal |
[11] *ms.* gnas
[12] *ms. omits* tᶜaṅ
[13] *ms. omits* sku
[14] *ms.* cᶜags
[15] *ms.* bsgal
[16] *ms.* pᶜan yul
[17] *ms. omits* gnas

sogs dge baʾi bśes gñen rnams kyi gdan sa mt^{c}aʾ klas pa yod naʾaṅ ʾgaʾ žig ri sbug tu soṅ bas rtsad c^{c}od dkaʾ | p^{c}al c^{c}er śul tsam ma gtogs med | yoṅs grags dge baʾi bśes gñen [1] f. 3-b
śa ra baʾi gdan sa śa ra ʾbum par mc^{c}od rten byin can maṅ po daṅ | [2] glaṅ t^{c}aṅ pa rdo rje seṅ geʾi [3] gdan sa glaṅ t^{c}aṅ du sgrol ma gsuṅ byon ma sogs rten byin rlabs can yod ||
kun mk^{c}yen roṅ ston c^{c}en poʾi gdan sa dpal nā lendrar [4] roṅ ston gyi sku gduṅ nor bu dbyig tu gyur pas mts^{c}on [5] ts^{c}ogs c^{c}en | bco brgyad bla bran [6] | gzim k^{c}aṅ sogs rten gsum byin can maṅ po daṅ | roṅ ston c^{c}en poʾi c^{c}os k^{c}ri sogs bžugs [7] ||
de nas sgo la brgyud [8] lha ldan [9] sprul paʾi gtsug lag k^{c}aṅ du jo bo yid bžin nor bu | t^{c}ugs rje c^{c}en po raṅ byon lṅa ldan | byams pa c^{c}os ʾk^{c}or [10] | sgrol ma dar len ma | ʾod zer ʾp^{c}ros paʾi lha bži sogs steṅ śod bar gsum | k^{c}or [11] yug daṅ bcas par rten gsum rab ʾbyams ji sñed cig bžugs paʾi dkar c^{c}ag [12] rgyal dban lṅa pa rin po c^{c}es [13] mdsad pa ltar | ra mo c^{c}eʾi jo bo [14] mi bskyod [15] rdo rje | spyan ras gzigs kyi f. 4-a
p^{c}o braṅ po ta lar rgyal dbaṅ lṅa pa rin po c^{c}eʾi gser gduṅ ʾdsam gliṅ rgyan [9] gcig steṅ ʾog bar gsum nas mjal rgyu yod | k^{c}yad par du bum sgoʾi t^{c}ad ston pa glaṅ poʾi skye ba

[1] *ms.* bsñen

[2] *ms. adds*: gnas seṅ ʾbum maṅ | ra ma gžis k^{c}a jo sku byin can |

[3] *ms.* seṅge

[4] *ms.* nā lenḍa

[5] *ms.* ts^{c}on

[6] *ms.* raṅ

[7] *ms. adds*: gtso k^{c}aṅ ñe sras brgyad kyi gtso bo ʾod dpag med | sgor k^{c}ro bo bdud rtsi ʾk^{c}yil pa | mi ʾgro gsuṅ byon | ʾdebs bris sman bla bcas la ʾod zer ʾp^{c}ros pas lha bži zer |

[8] *ms.* brgyus de

[9] *ms.* gdan

[10] *ms.* ʾk^{c}or ma

[11] *ms.* ʾk^{c}or

[12] *ms.* kar c^{c}ags

[13] *ms.* c^{c}eʾi

[14] *interlinear note*: rgyud stod pa

[15] *ms.* skyod

[16] *ms.* brgyan

bžes paʾi ts^{c}ems sogs ṅo mts^{c}ar can daṅ | bskal[1] bzaṅ rgya mts^{c}o | ʾjam dpal rgya mts^{c}o | luṅ rtogs rgya mts^{c}o | ts^{c}ul k^{c}rims rgya mts^{c}o | mk^{c}as grub rgya mts^{c}oʾi bar gyi gser gduṅ | jo bo lo ke śva ra bžugs paʾi k^{c}aṅ du rje btsun grags paʾi sku ʾdra mdse t^{c}od ma | k^{c}a c^{c}e paṇ c^{c}en[2] rdsa sku | t^{c}aṅ rgyal sku ʾjaʾ[3] ts^{c}on ma | o rgyan rin po c^{c}eʾi guṅ t^{c}aṅ la k^{c}aʾi žabs rjes sogs naṅ rten k^{c}yad par[4] can maṅ po | śod du c^{c}os rgyal sroṅ btsan gzim p^{c}ug | gžan yaṅ dus ʾk^{c}or daṅ | gsaṅ ʾdus kyi blos sloṅ k^{c}aṅ sogs lha k^{c}aṅ[5]
f. 4-b rab ʾbyams mt^{c}aʾ yas pa bžugs | p^{c}al c^{c}er rgyun du žal mi p^{c}yed[6] | pʾyag na rdo rjeʾi bla ri lcags[7] po rir grub c^{c}en t^{c}aṅ ston rgyal pos[8] bžeṅs paʾi byi ruʾi[9] ts^{c}e dpag med | duṅ gi t^{c}ugs rje c^{c}en po | g-yu yi sgrol ma sogs rten[10] byin can maṅ du yod | brag lha klu p^{c}ug ces c^{c}os rgyal sroṅ btsan sgam poʾi gzim p^{c}ug | p^{c}yis ʾp^{c}ags pa lce sgom gyis t^{c}ugs rje c^{c}en poʾi grub pa t^{c}ob paʾi gnas der yaṅ rten gsum ci rigs pa yod | po ta laʾi rgyab p^{c}yogs ʾjam dbyaṅs kyi bla ri boṅ ba ri žes grags pa de yin kyaṅ | rtser lha k^{c}aṅ žig yod pa ni ge sar lha k^{c}aṅ yin | gžan kun bde gliṅ[11] | bstan rgyas gliṅ[12] | ts^{c}e smon gliṅ[13] bži[14] sde[15] | dmar ru gsar rñiṅ[16] sogs su rten gsum rab ʾbyams daṅ | p^{c}yogs bzir c^{c}os rgyal dus su bžeṅs par grags paʾi rigs gsum mgon poʾi rdo[17] lha[18] | lha saʾi p^{c}a rir ka c^{c}en ye śes rgyas mts^{c}oʾi gdan

1 *ms.* skal

2 *xyl. B adds*: gyi

3 *ms.* mjaʾ

4 *xyl. B* ʾp^{c}ags

5 *ms. omits* lha k^{c}aṅ

6 *ms.* p^{c}ye

7 *ms.* lcogs

8 *ms.* poʾi

9 *xyl. A* bye ruʾi; *ms.* byu ruʾi

10 *ms.* brten

11 *interlinear note*: rta ts^{c}ags

12 *interlinear note*: de mo

13 *interlinear note*: no mi han

14 *xyl. A* gži

15 *interlinear note*: rva sgreṅ

16 *interlinear note*: rgyud smad pa

17 *ms.* gsum lha k^{c}aṅ sgo

18 *ms. adds* sdsoṅ rgyab kluʾi p^{c}o braṅ

sa [1] grib tsʻe mcʻog gliṅ ‖ lha sa daṅ ñe bar cʻos sde cʻen po f. 5-a
ʼbras spuṅs grva tsʻaṅ kʻag bži | tsʻogs cʻen daṅ bcas par
rten gsum śin tu maṅ | gtso bor ṅo mtsʻar cʻe ba rva lo cʻen
poʼi sku gduṅ bžugs par grags paʼi [2] ʼjigs byed sku [3] | dgaʼ
ldan pʻo braṅ du jo bo rjeʼi tʻugs dam sgrol ma gsuṅ ʼbyon
ma sogs naṅ rten kʻyad ʼpʻags | ʼbras spuṅs ʼjam dbyaṅs
cʻos rjeʼi gzim cʻuṅ | spar kʻaṅ du rje rin po cʻe daṅ | rgyal
ba goṅ ʼog gi [4] gsuṅ ʼbum sogs spar maṅ du bžugs ‖
lha saʼi byaṅ du [5] se ra grva tsʻaṅ kʻag gñis | tsʻogs cʻen
bcas kyi rten gsum mtʻaʼ yas paʼi gtso bo | byes pa grva
tsʻaṅ gi rten gtso grub tʻob ʼdar [6] ʼpʻyar gi pʻur pa | rta
mgrin yaṅ gsaṅ kʻros paʼi sku gsuṅ byon ma sogs bžugs |
spyir se [7] ʼbras dgaʼ gsum bkra śis lhun po bcas grva sa cʻen
po bži | rgyud stod smad bcas kyi dkar cʻag rgyas pa [8] f. 5-b
pʻur bu lcog [9] byams pas mdsad par śin tu gsal | se ra daṅ
ñe baʼi luṅ paʼi gśam du cʻos rgyal sroṅ btsan sgam poʼi
sgrub gnas pʻa boṅ kʻar sgrub pʻug daṅ rten gsum byin
can maṅ du bžugs | ʼdi yul ñer bžiʼi naṅ tsʻan [10] de vī
ko ṭa gñis pa yin par grags | gžan yaṅ ʼbras spuṅs dge
ʼpʻel ri kʻrod | se ra [11] sgrub kʻaṅ rtse [12] | pʻur bu lcog [13] |
mkʻar rdo ri kʻrod | cʻu bzaṅ ri kʻrod | brag ri gsar rñiṅ
sogs ri kʻrod śin tu maṅ bar yod ‖
lha sa nas gtsaṅ po byaṅ du gyen brgyud | brag yer pa zla ba [14]

[1] *ms.* sar
[2] *ms. omits* paʼi
[3] *ms. adds* chʻos rgyal lcags tʻag ma | byams pa mtʻoṅ grol |
[4] *ms.* gis
[5] *ms.* naṅ du
[6] *ms.* dar
[7] *ms. and xyl. B* ser
[8] *ms.* par
[9] *ms.* lcogs
[10] *ms.* mtsʻan
[11] *ms.* ser ra
[12] *ms.* kʻaṅ cʻe; *adds*: goṅ ʼog ke ksʻaṅs
[13] *ms.* pʻur lcogs
[14] *xyl. A omits* ba

p^{c}ug tu o rgyan rin po c^{c}eʾi sku ts^{c}ab daṅ | raṅ byon maṅ
po | rdo rje p^{c}ug | dril bu p^{c}ug | yer paʾi grub t^{c}ob brgyad
cuʾi p^{c}ug pa | gtsug lag k^{c}aṅ du jo boʾi gsol sder la jo bo
f. 6-a rjeʾi śaṅs mts^{c}al [1] gyis sku bris pa | gnas brtan bcu drug
gi lha k^{c}aṅ žes byin can sogs | ʾbrom stod du gñan lo tsā
baʾi gzim p^{c}ug tu mgon po žal gyi sku k^{c}yad par can yod |
gtsaṅ po lho rgyud [2] ts^{c}al guṅ t^{c}aṅ žes grags pa bla ma žaṅ
gi gdan sa yin | mc^{c}od rten c^{c}en po daṅ | mgon po p^{c}yag
bži paʾi mgon k^{c}aṅ sogs rten gsum maṅ | de nas yar p^{c}yin
pa na ʾbrog dge ldan rnam par rgyal baʾi gliṅ du rje rin
po c^{c}eʾi sku gduṅ hril pos gtsos rten gsum mt^{c}aʾ yas pa
daṅ | p^{c}yi yi skor lam du ʾaṅ [3] raṅ byon maṅ du ṅo bstan [4]
rgyu yod | ʾdi [5] nas yar p^{c}yin pa na la mo c^{c}os skyoṅ ts^{c}aṅs
pa duṅ t^{c}od can | rgya ma k^{c}ri k^{c}aṅ | mal gro ska ts^{c}al |
dbu ru žvaʾi lha k^{c}aṅ | ʾbri guṅ rdsoṅ [6] sar | yaṅ ri dgon |
ʾbri guṅ t^{c}il [7] | gžo stod ti sgrom gyi bar gnas rten maṅ
du yod | bskor na žag lṅa drug dgos [8] | dga^{c} ldan gyi p^{c}ar
f. 6-b p^{c}yogs gtsaṅ po byaṅ k^{c}ar lo sems dpaʾ c^{c}en poʾi gdan sa
sogs yod ||

dgaʾ ldan nas la brgyabs [9] nas p^{c}yin na lo c^{c}en bai roʾi
sgrub gnas bsam yas g-yaʾ ma luṅ du sleb | der [10] sgrub
p^{c}ug daṅ o rgyan sku ts^{c}ab ts^{c}e c^{c}u sogs yod | de nas sṅas
mgo [11] brgyud [12] mar p^{c}yin pa [13] na bsam yas kyi [14] ltag

[1] *ms.* ts^{c}al
[2] *ms.* rgyus
[3] *ms. omits* ʾaṅ
[4] *ms.* bsten
[5] *ms.* de
[6] *ms.* ʾbri k^{c}uṅ sdsoṅ
[7] *ms.* mt^{c}il
[8] *ms.* dgor
[9] *ms.* rgyab
[10] *ms.* de
[11] *xyl. A adds* la; *ms.* log
[12] *ms.* brgyud nas
[13] *ms.* pas
[14] *ms. omits* kyi

tu cᶜos rgyal kᶜri sroṅ sku ʼkᶜruṅs sa [1] brag dmar mgrin [2] bzaṅ du lha kᶜaṅ daṅ rten gsar bžeṅs dṅos gtsaṅ bžugs | bsam yas cᶜos ʼkᶜor cᶜen por [3] dbu rtse rim gsum gliṅ bži gliṅ pᶜran | yakṣa ltag ʼog | dpe har lcog [4] | mcᶜod rten bži | rgyab tu jo mo gliṅ gsum sogs pᶜal cᶜer gyi dkar cᶜag [5] rags rim padma bkaʼ tᶜaṅ du gsal ltar rten gyi gtso bo dbu rtseʼi ʼog kᶜaṅ jo bo byaṅ cᶜub cᶜen po | deʼi ka gdoṅ g-yas g-yon du cᶜos rgyal mes ag tsᶜom can gyi tᶜugs dam rten tᶜub pa | mkᶜan cᶜen bo dhi sa tvaʼi dbu tᶜod bum ril |
bsam yas [6] rdsoṅ du mṅaʼ bdag ñaṅ rin po cᶜeʼi gter byon f. 7-a
gu ru mtsᶜo skyes rdo rje žes slob dpon gyi sku tsᶜab tᶜams kyi mcᶜog tu gyur pa de daṅ | guṅ tᶜaṅ la kᶜaʼi žabs rjes ṅo mtsᶜar can sogs yod | has po ri rtser lha bsaṅ kᶜaṅ [7] | bsam yas kyi gliṅ gi naṅ nas gtso bo rta mgrin gliṅ de yin | der rten gyi gtso bo ʼpᶜags pa sems ñid ṅal bso | jo mo sgrol ma | sgyu ʼpᶜrul dra baʼi lugs kyi rta mgrin gyi sku gsuṅ maṅ du ʼbyon pa sogs yod || bsam yas mcᶜims pᶜur gnas kyi lte bar brag dmar keʼu tsᶜaṅ du bai ro ca na daṅ | tᶜa mi mgon brtson gyi pᶜyag bzo o rgyan rin po cᶜeʼi sku bye ma a kroṅ [8] | kᶜri sroṅ ldeʼu btsan gyi tᶜugs dam ʼbum sogs rten gsum byin can daṅ | sgrub pᶜug gi tᶜod du bkaʼ brgyad kyi dkyil ʼkᶜor sogs raṅ byon gyi rnam pa | mdun
du lha lcam padma gsal gyi sku gduṅ bžag paʼi rjes | steṅ f. 7-b
du bai roʼi sgrub pᶜug bcas yod | deʼi gnas kyi dbu rtser [9] blon cᶜen gur dkar pᶜug ces o rgyan rin po cᶜe [10] rje ʼbaṅs

[1] *ms.* pa
[2] *ms.* bgrin
[3] *ms.* poʼi
[4] *ms.* lcogs
[5] *ms.* cᶜags
[6] *ms.* yaṅ
[7] *ms.* mkᶜan
[8] *ms.* kruṅ
[9] *ms.* rtse
[10] *ms.* cᶜeʼi

ñer lṅa daṅ bcas paʾi sgrub pʿug yod kyaṅ ñin [1] gcig la [2] ʾkʿor tsam yin | brag dmar keʾu tsʿaṅ gśam du mtsʾo rgyal gzim pʿug | cʿos rgyal gyi sgrub pʿug ñaṅ pʿug goṅ ʾog tu grags pa | klu ʾdul kʿyuṅ cʿen pʿug | kun mkʿyen kloṅ cʿen paʾi gduṅ ʾbum | dben rtsar rgyal ba mcʿog dbyaṅs kyi rta mgrin sgrub pʿug sogs yod ||

spyir bsam yas pʿyogs ʾdir g-yo ru byaṅ rgyud ces grags | gtsaṅ po gyen ded du pʿyin pa na zur [3] mkʿar rdoʾi mcʿod rten rigs lṅa ṅo mtsʿar cʿe ba | de nas sgrags kyi mdar ye śes mtsʿo rgyal sku ʾkʿruṅs sa bla mtsʿo | sgrags kyi naṅ [4] gnas kyi gtso bo yoṅs rdsoṅ [5] | gśin rje rol paʾi pʿo braṅ
f. 8-a du sgrub pʿug cʿen po steṅ śod | gnas sgo gsar pa rnams yin ciṅ [6] | gžan yaṅ grub cʿen me loṅ rdo rjeʾi sgrub gnas ṅar pʿug | o rgyan rin po cʿeʾi sgrub pʿug rdsoṅ kʿam pʿug | mkʿar cʿen grags sogs maṅ du yod | sgrags kyi mdaʾ sgrags groṅ mo cʿe žes pa de gnubs cʿen saṅs rgyas ye śes ʾkʿruṅs sa yin | sgrags mdaʾ nas gtsaṅ po gyen [7] brgyud du rim par tʿub bstan rdo rje brag | de daṅ ñe bar gliṅ ras kyi sgrub gnas sna pʿu cʿos luṅ | rdo rje brag nas yar pʿyin paʾi yar stod brag laʾi ʾog tsam [8] luṅ pa žig gi naṅ du rmor cʿen gyi gdan sa rmor dgon pa | yar stod brag laʾi stod du paṇḍi ta bi bhū tiʾi gdan sa draṅ sroṅ srin po ri žes grags pa deṅ saṅ groṅ nag yin kyaṅ | lha kʿaṅ žig gi pʿug tu bde mcʿog gi sku sṅar bar snaṅ du bžugs pa gsuṅ yaṅ yaṅ byon pa [9] śin

1 *ms.* ñi ma

2 *ms.* gcig gi

3 *ms.* zuṅ

4 *ms.* naṅ na

5 *ms.* sdsoṅs

6 *ms. adds with red ink under this sentence*: rig ʿdsin padma ʾpʿris kyi gnas sgo pʿye |

7 *xyl. A* gyin

8 *ms.* tsam du

9 *ms.* yaṅ ʿbyon pʾai

to byin rlabs cᶜe ba bžugs || bsam yas mcᶜims pᶜuʾi rgyab f. 8-b
kyi luṅ pa glo-bo don steṅ gi [1] pᶜur mcᶜod rten bkra śis ʾod
ʾbar du grags paʾi byin rlabs can de yod | de nas mar pᶜyin
pa na rdo luṅ pa daṅ ʾon luṅ pa sogs su rje rin po cᶜeʾi
bžugs gnas bkra śis rdo kᶜa daṅ | ʾon gyi lha kᶜaṅ ke ru
žes kᶜri sroṅ gi dus su bžeṅs pa | mcᶜod rten dkar cᶜuṅ |
ʾon rgyal sras rin po cᶜeʾi gdan sa cᶜos sdiṅs | ʾon pᶜu stag
tsᶜaṅ sogs yod kyaṅ bskor na žag gñis gsum dgos [2] | de
nas mar pᶜyin pa na lam bar du mṅaʾ ris dvags po grva tsᶜaṅ
daṅ | yoṅs grags kyi gnas cᶜen ʾgro mgon pᶜag mo gru
paʾi gdan sa mtᶜil žes grags pa de yod ciṅ | spyir rten gsum
bsam gyis mi kᶜyab pa daṅ | kᶜyad par rten gyi [3] gtso bo
pᶜag gruʾi ʾjags [4] spyil du sku ʾdra byi sa ma žes gsuṅ
byon byin rlabs can de yod | deʾi ʾog tu zaṅs ri mkᶜar [5]
dmar žes ma gcig [6] lab sgron gyi gdan sa ma gcig [7] yum f. 9-a
sras kyi sku gsuṅ byon ma sogs bžugs śiṅ | ʾdi nas śar du
žag gñis gsum gyi sar ʾol kᶜa stag rtseʾi pᶜyogs su rdsiṅ [8]
pᶜyiʾi byams [9] pa [10] o rgyan rin po cᶜeʾi sgrub gnas ʾgal
pᶜug | rje rin po cᶜeʾi sgrub [11] gnas śin tu maṅ ba | de
nas dvags poʾi pᶜyogs su dvags la sgam po [12] daṅ | kᶜra mo
brag sogs gnas kᶜyad par can maṅ | ʾol dvags gñis kyi
mtsᶜams su rgyal me tog tᶜaṅ žes [13] rgyal ba dge ʾdun rgya
mtsᶜoʾi gdan sa daṅ | rtser [14] dmag zor maʾi bla mtsᶜo mtᶜoṅ

1 *ms.* sñiṅ gi
2 *ms.* dgor
3 *ms.* gyis
4 *ms.* ʾjag
5 *ms.* kᶜa
6 *ms.* cig
7 *ms.* cig
8 *ms.* sdsiṅ
9 *ms.* byam
10 *ms. adds*: rje rin po cᶜeʾi bžugs kᶜri |
11 *ms.* bžugs
12 *ms.* sgom pa
13 *ms.* žen
14 *ms.* ri rtser

snaṅ sna tsᶜogs yod tsᶜul sogs maṅ du yod | dvags poʾi sa
cᶜa zad mtsᶜams ñaṅ loṅ [1] koṅ gsum | de nas spo bo bcas
rim par yod ciṅ | spo boʾi [2] zad mtsᶜams glo [3] daṅ tʾug skad |
spu [4] koṅ gi śar du kᶜyuṅ po daṅ | de nas rim par ri bo
cᶜe daṅ | naṅ cᶜen sogs yin || zaṅs ri mkᶜar [5] dmar nas pᶜar
f. 9-b ko ba las [6] don nas rtse tᶜaṅ du tᶜon | ʾdir dgon pa ʾgaʾ [7]
re yod kyaṅ lṅa mcᶜod paʾi ʾdu kᶜaṅ pᶜug tᶜub pa gser gliṅ
ma sogs rten [8] kᶜyad par can mjal rgyu yod [9] | rtse tᶜaṅ
gi ri sgoṅ žig tu bsam gtan gliṅ žes grags pa sṅon bla ma
dam pa bsod nams rgyal mtsᶜan | yar luṅ pa seṅge rgyal
mtsᶜan | mkᶜan cᶜen bsod nams rgyal mcᶜog sogs sa skyaʾi
sñan brgyud ʾdsin pa rnams kyi sgrub gnas der mgon po
byin rlabs can [10] sogs bžugs | rtse tᶜaṅ gi rgyab ri de zo daṅ
gaṅs po ri žes spyan ras gzigs kyi sprul pa sprel sgom byaṅ
cᶜub sems dpaʾi sgrub gnas de yin par grags śin bskor ba
byed mkᶜan yaṅ maṅ | rtse tᶜaṅ gi ltag tsam du sne gdoṅ
kun bzaṅ rtse žes pa de sṅar bod kᶜri skor pᶜal cᶜer gyi
bdag po sde srid pᶜag mo gru paʾi rdsoṅ [11] śul yin ciṅ [12] |
ʾdiʾi [13] žol sne gdoṅ rtse tsᶜogs par [14] kᶜa cᶜe paṇ cᶜen gyi
f. 10-a rdsa [15] sku gsuṅ byon ma [16] | sgrol dkar gyi [17] bris sku me
rdug ma | ʾbum gyi rgya dpe sogs naṅ rten kᶜyad par can
maṅ po yod | spyir [18] kᶜa cᶜe paṇ cᶜen gyi tsᶜogs sde bži žes

1 *ms.* lo
2 *ms.* spo bo
3 *ms.* blo
4 *ms.* spo bo
5 *ms.* kᶜa
6 *ms.* la
7 *ms.* dgaʾ
8 *ms.* rten mcᶜod
9 *xyl.* daṅ
10 *ms.* brlab cᶜe ba
11 *ms.* sdsoṅ
12 *ms. omits* ciṅ
13 *ms.* deʾi
14 *ms.* sar
15 *ms.* sdsa
16 *ms. omits* ma
17 *xyl. omits* gyi
18 *ms.* spyi

pa ni sneʾu gdoṅ rtse tsʿogs pa | grva pʿyi tsʿoṅ ʾdus tsʿogs pa | grva naṅ rgyal gliṅ tsʿogs pa [1] | gtsaṅ cʿos luṅ tsʿogs pa rnams yin pas de tʿams cad kyi naṅ rten du paṇ cʿen gyi rdsa [2] sku daṅ | lhuṅ bzed sogs rten kʿyad par can yod skad ||
yar kluṅ rten gsum gnas gsum du grags paʾi gnas gsum ni kʿra ʾbrug | śel brag | ʾgaʾ žig gis [3] ras cʿuṅ pʿug yin zer naʾaṅ yum bu gla [4] sgaṅ la ṅos bzuṅ ba ʾtʿad pa bcas daṅ | rten gsum ni rtag spyan ʾbum pa [5] | dgon tʿaṅ ʾbum pa | tsʿe cʿu ʾbum pa bcas su grags pa las | rtses tʿaṅ nas yar kluṅ kʿog gyen ded du pʿyin pa na dpal g-yu ru kʿra ʾbrug bkra śis byams sñoms kyi gtsug lag kʿaṅ du rten gyi gtso bo cʿos rgyal sroṅ btsan sgam pos zo [6] daṅ gaṅs po ri nas spyan draṅs paʾi rgyal ba rigs lṅaʾi rdo sku [7] | sgrol ma žal zas ma | ma ṇi ʾbru drug sogs kyis mtsʿon [8] | lha kʿaṅ kʿag maṅ ba daṅ | pʿyi rol du sdigs sbyoṅ [9] mcʿod rten dbu lṅa ma sogs byin rlabs can yod | kʿra ʾbrug lha kʿaṅ daṅ ñe bar rnam rgyal lha kʿaṅ žes pa rje rin po cʿeʾi [10] bsñen rdsogs [11] bsgrub sa [12] de yin | kʿra ʾbrug nas gyen du pʿyin pa na sa skya paṇḍi taʾi gtam sñan bžugs kʿri žes pa daṅ | cʿos rgyal tʿo tʿo ri gñan btsan gyi pʿo braṅ yum bu bla mkʿar du jo bo nor bu bsam ʾpʿel | tʿugs dam gñan po gsaṅ ba sogs bžugs | de nas lha kʿaṅ gñan rur sman paʾi rgyal poʾi sku gter byon kʿyad ʾpʿags | bkaʾ gdams paʾi dge bśes skor cʿen pos [13] bžeṅs pa | byan cʿub sems dpaʾ rtag

f. 10-b

[1] *ms. omits this sentence*
[2] *ms.* sdsa
[3] *ms.* gi
[4] *ms.* bla
[5] *ms.* rtag can bum pa
[6] *ms.* tʿo
[7] *ms. omits* rdo sku
[8] *ms.* tsʿon
[9] *ms.* sbyaṅs
[10] *ms.* cʿe
[11] *ms.* sdsogs
[12] *ms.* pa
[13] *ms.* poʾi

f. 11-a tu ṅuᵓi spyan g-yon pa bžugs par [1] grags paᵓi rtag spyan [2] ᵓbum pa | ᵓdiᵓi pᶜur yar lha śam po [3] gaṅs kyi ra ba žes ᵓbrog mi dpal gyi [4] ye śes kyis [5] ma mo sgrub paᵓi gnas sogs yod | spyir yar kluṅ gi rgyab pᶜyogs lho kᶜa stod smad du e yul rig paᵓi ᵓbyuṅ gnas | gñal | lo ro | gro śul | byar | de nas rim par tsa ri sogs koṅ por ᵓbrel | goṅ gi rtag spyan ᵓbum pa [6] nas mar ᵓoṅ sar mtᶜu stobs kyi dbaṅ pᶜyug gžon nu blo gros kyi gdan sa bkra śis cᶜos sde | ras cᶜuṅ paᵓi rnam [7] ᵓpᶜrul gtsaṅ smyon he ru kaᵓi gdan sa ras cᶜuṅ pᶜug [8] sogs su rten gsum rab ᵓbyams | dgon [9] tᶜaṅ ᵓbum mo cᶜe ᵓam sri gcod ᵓbum pa ᵓam ne tsᶜo [10] ᵓbum pa žes grags pa rnams daṅ | byaṅ pᶜyogs kyi ri rgyud du yar kluṅ [11] śel gyi brag pᵓug tu grags paᵓi sgrub gnas cᶜen por sgrub pᶜug lte bar o rgyan gyi sku tsᶜab gsuṅ byon mar [12] | raṅ
f. 11-b byon gyi rnam pa maṅ po | deᵓi ᵓog tu mtsᶜan brgyad [13] lha kᶜaṅ | gnas mtᶜil bla braṅ du o rgyan rin po cᶜeᵓi sku tsᶜab | cᶜos gos ñi zer ma | pᶜyag ᵓkᶜar [14] sogs naṅ rten ᵓgaᵓ žig yod | pᶜyag ᵓtsᶜal la kᶜar dur kᶜrod kᶜyad par can mcᶜod rten daṅ bcas pa bžugs | gžan ñe pᶜyogs su mtsᶜo rgyal gsaṅ pᶜug daṅ | g-yon gyi rgyab pᶜyogs su o rgyan gliṅ paᵓi [15] gter gnas padma śel pᶜug [16] tu grags pa sogs yod kyaṅ tᶜag riṅ | śel brag nas mar bab sar btsan tᶜaṅ g-yu yi lha kᶜaṅ kᶜri sroṅ gi yum [17] ṅaṅ tsᶜul byaṅ cᶜub rgyal mos [18] bžeṅs pa

1 *ms.* paᵓi sar
2 *ms.* rtags can
3 *ms.* bśam po
4 *ms.* gyis
5 *ms.* kyi
6 *ms.* rtags can bum pa
7 *ms.* rnams
8 *ms.* pᶜugs
9 *xyl.* dgun
10 *ms.* ne tse
11 *ms.* luṅ
12 *ms.* ma
13 *ms. omits* brgyad
14 *ms.* mkᶜar žabs cᶜags sogs
15 *ms.* pas
16 *ms.* pᶜugs
17 *ms. omits* yum
18 *ms.* moᵓi

daṅ | de daṅ ñe bar cog ro tsᶜe cᶜu ʾbum pa žes tsᶜes [1]
bco lṅaʾi skabs [2] tsᶜe cᶜu dṅos su ʾbab [3] pa yod | ʾdiʾi rgyab
ri btsan tᶜaṅ lha ri sgo bži žes paʾi [4] rtse mor bod cᶜos
rgyal gñaʾ kᶜri btsan po daṅ po bab [5] sa de yin ||
goṅ gi [6] guṅ tᶜaṅ ʾbum pa nas ʾpᶜyoṅs rgyas pᶜyogs su pᶜyin f. 12-a
pa na bai ro tsa na bžugs sa spa gor [7] dgon daṅ | sgrub
pᶜug rog pa rtsa [8] sogs lam kᶜar yod kyaṅ sus rgyus med
pas mjal mkᶜan dkon ʾdug | de nas yar pᶜyin paʾi lam kᶜar
dge baʾi bśes gñen [9] kᶜu ston brtson ʾgrus g-yuṅ druṅ gi
gdan sa sol nag tᶜaṅ po cᶜer ʾbum nag zil pa can sogs rten
rñiṅ maṅ tsam daṅ | jo bo rjeʾi gzim pᶜug ʾdra sku byin
can | mkᶜas grub dge legs dpal bzaṅ gi slob ma ñi kᶜri ʾdsin
pa blo gros dpal bzaṅ gis [10] btab paʾi ʾpʾyoṅs rgyas ri bo
bde cᶜen gyi cᶜos grvar [11] rten gsum byin can maṅ du bžugs |
ʾdi daṅ ñe baʾi ʾpᶜyiṅ bar [12] stag rtse žes paʾi rdsoṅ [13] de
sṅon za hor gyi gduṅ rigs rim byon ʾpᶜyoṅs rgyas sde par
grags paʾi pᶜo braṅ | pᶜyis rgyal dbaṅ [14] lṅa pa rin po cᶜeʾi
sku ʾkᶜruṅs sa yin | ʾdiʾi [15] ltag tsam du cᶜos rgyal sroṅ
btsan sgam poʾi sku spur gyi ʾdra brñan [16] bžugs pa baṅ so f. 12-b
dmar por [17] grags pa de yod [18] | baṅ so dṅos ni sa ʾbur gyi
rnam pa de yin | deʾi steṅ du ñaṅ sman luṅ pas bžeṅs paʾi
mcᶜod [19] kᶜaṅ daṅ rten gsum byin cᶜen [20] yod | de daṅ ñe

[1] *ms. omits* tsʿes
[2] *ms.* skabs su
[3] *ms.* babs
[4] *ms. adds*: bžes paʾi
[5] *ms.* ʾbabs
[6] *ms.* gis
[7] *ms.* bžugs paʾi sa spar gor
[8] *ms.* rol pa tsʾal
[9] *ms.* bsñen
[10] *ms.* gyis
[11] *ms. omits* grvar
[12] *ms.* ʾpᶜyiṅs pa
[13] *ms.* ljoṅs
[14] *ms.* rgyal ba
[15] *ms.* deʾi
[16] *ms.* sñan
[17] *ms.* po
[18] *bs.* yin
[19] *ms.* cᶜos
[20] *ms.* byin rlabs byin cᶜen

baʾi [1] don mkʿar luṅ paʾi pʿur [2] kun mkʿyen ʾjigs med gliṅ paʾi gdan sa tsʿe riṅ ljoṅs su kun mkʿyen gyi sku gduṅ ril por bžugs paʾi mcʿod rten daṅ rten gsum kʿyad par can yod | ʾpʿyoṅs rgyas sroṅ btsan [3] baṅ soʾi ltag tsam du bai roʾi rnam ʾpʿrul ʾpʿreṅ [4] po gter cʿen śes rab ʾod zer gyi gdan sa ʾpʿyoṅs rgyas dpal ri žes pa de yod | sṅar rdor smin dpal ri žes rñiṅ maʾi grva sa cʿe [5] śos yin kyaṅ deṅ [6] saṅ dpal ri dgon miṅ ma stoṅ tsam las med | gu ru rin po cʿeʾi sku tsʿab sogs rten gsum byin rlabs cʿe ba yod | spyir ʾdi pʿyogs su ʾgos [7] lo gžon nu dpal grva sar žugs pa spyan
f. 13-a g-yas lha kʿaṅ yod paʾi luṅ pa spyan g-yas daṅ | gžan yaṅ ʾpʿyos daṅ pʿu luṅ sogs luṅ lag [8] maṅ du yod | goṅ gsal [9] bsam yas | rta mgrin gliṅ | sku tsʿab mtsʿo skyes rdo rje žabs rjes daṅ bcas pa | mcʿims pʿu | mcʿod rten bkra śis ʾod ʾbar | ʾpʿyoṅs rgyas sroṅ btsan baṅ so | dpal ri | tsʿe riṅ ljoṅs rnams kyi gnas bśad žib cʿa mkʿyen brtse [10] rin po cʿeʾi gtam tsʿogs su yod | gžan yaṅ gtam tsʿogs su gžo stod ti sgro | dbu ruʾi žwaʾi lha kʿaṅ | lho mon dkar mo [11] zaṅs sogs kyi [12] gnas bśad kyaṅ snaṅ || rtse tʿaṅ nas gtsaṅ po lho rgyud skor la | spyir dbu ru lho rgyud ces grags | de ʾaṅ gtsaṅ po gyen ded du pʿyin pa na bya sa lha kʿaṅ žes grags pa | cʿos rgyal dpal ʾkʿor btsan gyis bžeṅs paʾi rnam snaṅ sku
f. 13-b cʿen po | de nas rim par byiṅ gi pʿur o rgyan rin po cʿeʾi sgrub gnas byiṅ mdaʾ o dkar brag | grva pʿyiʾi mdor tsʿoṅ

1 *ms.* bar
2 *ms.* pʿu la
3 *ms. omits* btsan
4 *ms.* ʾpʿroṅ
5 *ms.* cʿen
6 *ms.* deṅs
7 *ms.* gos
8 *ms.* lags
9 *ms.* bsal
10 *ms.* rtse
11 *ms.* mo
12 *ms.* kyis

ʾdus [1] tsᶜogs pa žes pa [2] dgon žig tu paṅ cᶜen gyi rdsa sku daṅ | mkᶜas grub kᶜyuṅ po rnal ʾbyor gyi tᶜugs riṅ bsrel gyi pᶜuṅ por [3] soṅ ba sogs naṅ rten kᶜyad par can yod | deʾi pᶜur o rgyan smin grol gliṅ grwa tsᶜaṅ daṅ bla braṅ gñis su lha kᶜaṅ daṅ rten gsum dṅos gtsaṅ byin can maṅ po daṅ | gtso bor gter cᶜen riṅ po cᶜeʾi sku gduṅ sogs bžugs | tsᶜoṅ ʾdus [4] tsᶜogs pa nas gtsaṅ poʾi rgyud gyen ded du pᶜyin paʾi sar grwa naṅ luṅ paʾi mdaʾ | gter ston [5] grwa pa mṅon śes kyi gdan sa grwa naṅ | de nas rim par paṇ cᶜen byams pa gliṅ paʾi gdan sa sku ʾbum mtᶜoṅ grol cᶜen moʾi [6] naṅ lha kᶜaṅ śin tu dṅos gtsaṅ can | ʾdi daṅ ñe bar kun mkᶜyen kloṅ cᶜen pa ʾkᶜruṅs sa [7] daṅ | u rgyan gliṅ paʾi gdan sa yar rje lha kᶜaṅ | grwa naṅ brgyad gliṅ tsᶜogs pa | grwa g-yu sgaṅ brag | smin gliṅ gdan sa rñiṅ pa dar rgyas cᶜos gliṅ | f. 14-a
ʾbrug paʾi cᶜos lugs grwa sdiṅs [8] po cᶜe sogs yod | de nas gtsaṅ po gyen ded du pᶜyin pa na | rnam rab kyi pᶜur sa [9] lugs dwags po grwa tsᶜaṅ | de daṅ ñe bar rṅog [10] cᶜos sku rdo rjeʾi gdan sa gžuṅ spre žiṅ du mar pa lo tsāʾi sku gduṅ bžugs paʾi mcᶜod rten | lha mo dud sol [11] ma gsuṅ byon | mi la daṅ rṅog ston mjal sa | rṅog ston mkᶜaʾ spyod du gśegs sa [12] sogs yod | de nas rim par gtsaṅ po gyen brgyud [13] na tᶜub bstan ra ba smad | gduṅ pᶜud cᶜos ʾkᶜor žes sa [14] lugs kyi dgon cᶜuṅ daṅ | rdo rje gdan pa [15] kun dgaʾ rnam

1 *xyl.* dus
2 *xyl.* sa
3 *ms.* po
4 *xyl.* dus
5 *ms.* gton
6 *ms.* poʾi
7 *ms.* pa
8 *ms.* ldiṅ
9 *ms.* pa
10 *ms.* rṅogs
11 *ms.* bdud gsol
12 *ms.* pa
13 *ms.* rgyus
14 *ms.* pa
15 *ms.* sa

rgyal gyi gdan sa | goṅ dkar cᶜos grwa dgon sde bkod pa pᶜun sum tsᶜogs pa | ᵓdu kᶜaṅ cᶜen moᵓi [1] pᶜugs kyi gtso kᶜaṅ du paṇ cᶜen ga ya dha raᵓi dbu tᶜod bžugs paᵓi tᶜub
f. 14-b sku sogs kᶜyad par can yod | dgon ᵓdir rgyud sde bžiᵓi dkyil ᵓkᶜor że [2] lha tsam gyi sgrub mcᶜod bžugs | ᵓdiᵓi pᶜu na ᵓbrug bde cᶜen cᶜos [3] kᶜor sogs yod ||

yar kluṅ pᶜyogs brgyud nas lho brag tu ᵓgro na | pᵓyoṅs rgyas ri bo bde cᶜen gyi [4] pᶜu nas brgyud lcags rtse gri gu žes groṅ pa cᶜen por lha kᶜaṅ rñiṅ pa žig gi naṅ du jo bo byin rlabs can žig yod | de nas rim par byaṅ tᶜaṅ brgyud lho brag śar du tᶜog mar sleb [5] | der mṇaᵓ bdag ñaṅ gi [6] gdan sa smra bo lcog [7] tu rig gsum mgon poᵓi sku byin rlabs can sogs bžugs | deᵓi gśam du bla ma mṅaᵓ bdag paᵓi gžis kar [8] bkaᵓ brgyad bde gśegs ᵓdus paᵓi skor cᶜos rgyal gyi bla dpe ṅo ma sogs naṅ rten maṅ du bžugs skad | de nas rim par guru cᶜos dbaṅ gi gduṅ rgyud rnams kyi gdan sa gnas gži ži kᶜro lha kᶜaṅ |
f. 15-a mṅaᵓ bdag ñaṅ [9] gi gter gnas brag srin mo sbar rjes | lho brag pᶜyag rdor pa nam mkᶜaᵓ rgyal mtsᶜan [10] gyi gdan sa ban pa tᶜig pᶜyi [11] daṅ | sgro ba dgon [12] | gter ston [13] mcᶜog ldan mgon pos [14] bžeṅs paᵓi ban pa drug ral lha kᶜaṅ du slob dpon rin po cᶜeᵓi sku śin tu cᶜe ba | ban pa | mkᶜar cᶜu [15] gñis kyi bar [16] luṅ pa žig nas gaṅs la brgal [17] nas soṅ

[1] *ms.* poᵓi
[2] *ms.* bži
[3] *ms. omits* cᶜos
[4] *xyl. omits* gyi
[5] *ms.* slebs
[6] *ms.* myaṅ gi
[7] *ms.* lcogs
[8] *ms.* dkar
[9] *ms.* myaṅ
[10] *ms. and xyl. add between the lines*: rje rin po cᶜeᵓi bla ma.
[11] *ms.* tᶜig na byi
[12] *ms.* mgon
[13] *ms.* gton
[14] *ms.* poᵓi
[15] *ms.* cᶜuṅ
[16] *ms.* bar du
[17] *ms.* bsgal

na mon ku ru luṅ paʾi mgor o rgyan rin po c^{c}eʾi p^{c}ur pa
p^{c}rin las kyi sgrub gnas k^{c}yad par can mon k^{c}a [1] ne riṅ
seṅ ge rdsoṅ gsum žes grags pa de yod naʾaṅ dbyar gžuṅ
ma gtogs mi t^{c}ar | seṅ ge rdsoṅ nas mar p^{c}yin na sbas yul
rol mo sdiṅs [2] sogs brgyud nas mon gyi mt^{c}il du sleb pa yin ||
lho brag mk^{c}ar c^{c}uʾi gśam lho brag lha k^{c}aṅ žes mt^{c}aʾ ʾdul
gyi gtsug lag k^{c}aṅ du rnam par snaṅ mdsad kyis [3] gtsos
rten byin can yod | ʾdi nas mṅaʾ bdag ñaṅ gis [4] bkaʾ brgyad f. 15-b
bde gśegs ʾdus pa gter nas bžes sa [5] yin | de nas mk^{c}ar c^{c}u
dṅos su dpal gyi p^{c}ug riṅ žes gnubs nam mk^{c}aʾi sñiṅ pos
yaṅ dag sgrub gnas | mk^{c}ar c^{c}u lcags p^{c}ur can žes o rgyan
rin po c^{c}eʾi sgrub p^{c}ug k^{c}yad par can ʾdi guru c^{c}os dbaṅ
gi gter gnas [6] yin | ʾdi daṅ ñe bar lha mo mk^{c}ar c^{c}en žes
yul ñer bžiʾi de bī ko ṭa [7] yin par bžed ciṅ | bde mc^{c}og
gi gnas k^{c}yad par can | lho brag lha k^{c}aṅ gi gśam zam [8] paʾi
p^{c}a rir ts^{c}e lam dpal gyi ri žes o rgyan gyi sgrub p^{c}ug daṅ
ts^{c}e c^{c}u sogs yod | de nas žag gñis tsam gyi mts^{c}ams rje mar
paʾi gdan sa sras mk^{c}ar dgu t^{c}og | lho gro bo luṅ | ʾdir mar
pa daṅ bdag med ma so soʾi gzim k^{c}aṅ [9] | mi laʾi sgrub
gnas ltag gñaʾ luṅ bstan p^{c}ug sogs sgrub gnas k^{c}yad par
can bžugs | de nas rim par sgrub mts^{c}o padma gliṅ du p^{c}yag f. 16-a
rdor sku gter byon sogs naṅ rten k^{c}yad ʾp^{c}ags yod | mts^{c}o

1 *ms. omits* k^{c}a
2 *ms.* ral mo ldiṅs
3 *ms.* rnam snaṅ
4 *ms.* gi
5 *ms.* pa
6 *ms.* gter byon gnas
7 *ms.* de bī k^{c}aṅ
8 *xyl.* zom
9 *ms. adds after k^{c}aṅ*: daṅ mar pa yab sras kyi ms^{c}ems sogs naṅ rten maṅ po yod | ʾdi rnams kyi dkar c^{c}ag rig ʾdsin c^{c}os dbaṅ lhun grub gyi mdsad pa sras k^{c}ar ʾk^{c}yam bar bžugs |

ᵓdi ᵓaṅ ᵓgaᵓ žig gis [1] grags paᵓi mts^{c}o c^{c}en bžiᵓi gras su brtsi žiṅ slob dpon riṅ po c^{c}eᵓi p^{c}yag rjes kyaṅ bžugs skad | sbrum [2] la brgyud nas lho brag nub lha luṅ du sleb [3] | ᵓdi daṅ po bkaᵓ brgyud paᵓi gdan sa deṅ saṅ pad gliṅ gi brgyud ᵓdsin gsuṅ sprul rim byon gyis [4] bskyaṅs | rten gsum maṅ po daṅ k^{c}yad par naṅ rten du kun mk^{c}yen kloṅ c^{c}en paᵓi dbu klad riṅ bsrel gyi [5] p^{c}uṅ po śin tu ṅo mts^{c}ar c^{c}e ba sogs yod | de nas guru c^{c}os dbaṅ gi gdan sa la yag gu ru lha k^{c}aṅ du rten gtso c^{c}os dbaṅ [6] gter byon jo bo ṅo mts^{c}ar can yoṅs grags kyis [7] gtsos [8] maṅ du yod | de nas dgon pa lhas ltag zer baᵓi [9] groṅ pa ᵓdra ba žig tu ᵓgro mgon gtsaṅ
f. 16-b ba rgya ras kyi gduṅ rus las byon paᵓi rten ṅo mts^{c}ar can śin tu maṅ bar [10] yod | skyi [11] c^{c}u lha kaṅ žes c^{c}os rgyal gyis bžeṅs paᵓi mt^{c}aᵓ ᵓdul gyi gtsug lag k^{c}aṅ du rnam snaṅ sku sogs bžugs ||

de nas la brgal [12] te p^{c}u ma byaṅ t^{c}aṅ brgyud gtsaṅ la ru gñis su grags paᵓi g-yas ru [13] śel mk^{c}ar [14] rgyal rtseᵓi lho p^{c}yogs ñe ro luṅ nas sgo bži re t^{c}aṅ žes par sleb [15] | ᵓdi skor g-yu t^{c}og yon tan mgon poᵓi k^{c}ruṅs sa yin | ᵓdiᵓi [16] c^{c}u gyen ded kyi p^{c}ur ᵓgro mgon gtsaṅ pa rgya ras kyi gdan sa ᵓbrug rwa [17] luṅ žes grags pa de yod | rten gyi gtso bo gtsaṅ pa rgya ras kyi sku ᵓbag k^{c}ams gsum zil gnon sogs rten gsum mt^{c}aᵓ klas [18] pa bžugs | sgo bži nas t^{c}ur du

1 *ms.* gi
2 *xyl.* sgrub
3 *ms.* slebs
4 *ms.* gyi
5 *ms. adds*: goṅ bu
6 *ms.* dbaṅ gi
7 *ms.* kyi
8 *ms. adds* sbos
9 *ms.* ba
10 *ms.* ba
11 *ms.* skyer
12 *ms.* bsgal
13 *ms.* su
14 *ms.* dkar
15 *ms.* slebs
16 *ms.* deᵓi
17 *xyl.* ra
18 *ms.* yas

ñin gcig gi sar saṅs rgyas kyis luṅ bstan par grags paʾi rgyal
rtse cᶜos rgyal rab brtan kun bzaṅ ʾpᶜags kyis [1] bžeṅs paʾi
dpal ʾkᶜor cᶜos sde yod | sa bu dge gsum gyi [2] gra tsᶜaṅ f. 17-a
kᶜag bcu drug | rten gsum maṅ po | rten gyi gtso bo ʾdu
kᶜaṅ du grub cᶜen sogs daṅ | mcᶜod rten cᶜen moʾi naṅ du
sgrub tᶜabs brgya rtsaʾi lha pᶜal cᶜer bžugs paʾi lha kᶜaṅ
bcas | ʾdir rgyud sde bžiᶜi sgrub mcᶜod [3] maṅ po yod | cᶜos
sdeʾi pᶜar pᶜyogs su rtse cᶜen cᶜos sde žes bu ston rin po
cᶜeʾi rnam ʾpᶜrul grub cᶜen kun dgaʾ blo gros sogs kyi bžugs
gnas de yod | rgyal rtse kᶜog ʾdi la ñaṅ gser gžuṅ riṅ mo
žes grags | ñaṅ [4] cᶜu lho pᶜyogs su mtᶜaʾ ʾdul [5] gyi gtsug
lag kᶜaṅ gi gras su grags pa rtsis gnas gsar lha kᶜaṅ du yum
cᶜen moʾi sku bžugs pa [6] | byaṅ kᶜar [7] dge ldan paʾi dgon
pa tsᶜogs sde bžiʾi gras su rtsi baʾi ñaṅ [8] stod spos kᶜaṅ | ʾdi
la kᶜa cᶜe paṇ cᶜen dus kyi naṅ rten maṅ du yod skad | pa f. 17-b
rnam [9] nas cᶜu pᶜar pᶜyogs brgyud na bu ston rin po cᶜeʾi
gdan sa žwa lur sleb [10] | žwa lu mtᶜil du raṅ byon tᶜugs rje
cᶜen po sogs rten gsum maṅ | ri sbug tu bu ston rin po
cᶜe daṅ [11] ʾdra ma daṅ | yum gyi dgoṅs rdsogs la bžeṅs paʾi
mcᶜod rten mtᶜoṅ grol cᶜen mo sogs daṅ [12] | kᶜyad par birwa
paʾi dbaṅ bum bum cᶜu bcas | bu ston rin po cᶜeʾi skuʾi
ñer spyod sogs naṅ rten ʾgaʾ yod na ʾaṅ gžis ka rtseʾi dam [13]
ʾbyar yin | žwa lu [14] mtᶜil gyi ʾog tu ñaṅ [15] smad rgyan goṅ

[1] *ms.* kyi
[2] *ms.* gyis
[3] *ms. adds* sogs
[4] *ms.* myaṅ
[5] *ms.* gdul
[6] *ms. omits* pa
[7] *ms.* śar
[8] *ms.* rtsis paʾi myaṅ
[9] *ms.* sa rnams
[10] *ms.* slebs
[11] *ms.* ṅa
[12] *ms. omits* daṅ
[13] *ms.* dag
[14] *ms.* žaṅ luʾi
[15] *ms.* smyaṅ

du lha mo rab brtan [1] maʼi mgon kᶜaṅ byin can yod | ʼdir
cᶜos rje sa paṇ bsñen rdsogs [2] sgrub sa [3] yin pas | dbu
skra ʼkᶜru [4] snod rdo gžoṅ [5] byin can yod paʼi kᶜrus [6]
cᶜu ʼtᶜuṅs na śes rab cᶜen po ʼoṅ skad | žwa lu daṅ ñe baʼi [7]
la rgyab tu tᶜar pa lo tsā baʼi gdan sa tᶜar pa dgon yod | kᶜa
f. 18-a cᶜe paṇ cᶜen rin po cᶜeʼi gsol lhuṅ sogs sṅar naṅ rten maṅ
du yod skad || pa rnam [8] nas gžuṅ lam brgyud pᶜyin na ñin
gcig tsam gyis gžis ka rtser sleb [9] | ʼdiʼi bar du zur gsaṅ
sṅags gliṅ pa žes groṅ pa žig yod | sṅar rñiṅ [10] ma bkaʼ
maʼi dgon pa cᶜe śos [11] yin | deṅ saṅ zur gyi gduṅ rgyud
bžugs paʼi bla braṅ ʼdra ba der zur paʼi bla ma grub cᶜen
goṅ ma rnams kyi tᶜugs dam rten pᶜur pa śin tu byin rlabs
cᶜe ba [12] yod | gžis ka rtseʼi groṅ paʼi ʼdabs der ʼu yug pa
rig paʼi seṅ geʼi sku gduṅs ʼbum cᶜen po [13] žig yod | de la
bskor ba byas nas [14] gsol ba btab na rtsod pa la mkᶜas pa
ʼoṅ zer | bkra śis lhun por rten gyi gtso bo byams cᶜen |
paṇ cᶜen blo bzaṅ cᶜos rgyan | blo bzaṅ ye śes | dpal ldan
ye śes | bstan paʼi ñi ma rnams kyi sku gduṅ [15] | kᶜyad par
f. 18-b dgaʼ gdoṅ byams pa daṅ | ṅur smrig sgrol ma sogs rten rñiṅ
byin rlabs cᶜe ba maṅ du bžugs | naṅ rten rje btsun [16] mi
laʼi pᶜyag śan | bkaʼ gdams goṅ ma maṅ poʼi na bzaʼ sogs
rten ci rigs [17] | rdo ma moʼi brod pa žes grags nor bu yin zer

1 *ms.* bstan
2 *ms.* sdsogs
3 *ms. adds* de
4 *ms.* ʼkᶜrus
5 *ms.* gži
6 *ms.* ʼkᶜrus
7 *ms.* bar
8 *ms.* sa rnams
9 *ms.* slebs
10 *ms.* sñiṅ
11 *ms.* śod
12 *ms.* bar
13 *ms.* mo
14 *xyl. omits* nas
15 *ms. adds* bstan paʼi dbaṅ pᶜyug | cᶜos kyi ñi ma |
16 *ms. omits* rje btsun
17 *ms. adds* pa

ba sogs yod kyaṅ mjal kʿa žu na brgya mcʿod daṅ gtoṅ sgo sogs dgos | bkra śis lhun po nas gyen du pʿyin pa na gtum ston blo gros grags pas btab | mcʿims ston rim [1] byon sogs kyi gdan sa bkaʾ gdams bstan [2] paʾi ʾbyuṅ gnas snar tʿaṅ žes grags pa der spyir rten gsum byin can maṅ po daṅ | kʿyad par cʿu mig sgrol mar grags paʾi sku byin can | dpon po pʿo lha tʿaʾi [3] jiʾi [4] dus su brkos [5] paʾi bka bstan [6] ʾgyur gyi spar | tʿub paʿi skyes rabs daṅ | gnas brtan bcu drug gi tʿaṅ kaʾi spar sogs yod | naṅ rten ʾbrom [7] ston paʾi śel gyi pʿyag ʾkʿar | bkaʾ gdams paʾi bla ma goṅ ma maṅ po daṅ | bye brag snar tʿaṅ paʾi bla ma ʾpʿags paʾi gnas brtan f. 19a
gyi sprul pa rnams kyi skuʾi ñer spyad [8] sogs rtsa cʿen [9] maṅ po [10] bžugs | mjal kʿa žu na bkra śis lhun po nas yi ge žu dgos | ʾdiʾi ltag tu byaṅ [11] cʿen ri kʿrod ces snar tʿaṅ saṅs rgyas sgom pa sogs bkaʾ gdams paʿi sgrub gnas kʿyad ʾpʿags de bžugs | dpal mgon žal gyi gnas kʿyad par can yin | snar tʿaṅ daṅ ñe bar gtsaṅ cʿu mig riṅ mo žes pa | sṅar bkaʾ gdams kyi cʿos sde cʿe gras ʾpʿags pa rin po cʿes [12] ʾkʿor cʿen mo bskor baʾi gnas de yin naʾaṅ deṅ saṅ groṅ [13] nag yin | lha kʿaṅ daṅ rten gsum cʿa śas mjal rgyu yod || snar tʿaṅ nas tsʿa lam tsam du ṅor e waṃ cʿos sde | bla kʿag lṅa | kʿaṅ tsʿan [14] bco brgyad sogs su spyir rten gsum maṅ po daṅ | kʿyad par bla braṅ gžuṅ du ṅor cʿen gzim cʿuṅ |

[1] *ms.* rims
[2] *ms.* brtan
[3] *ms.* tʿin
[4] *xyl. ms.* jaʾi
[5] *ms.* bskos
[6] *ms.* brten
[7] *xyl. A* ʾbram
[8] *ms. omits* spyad
[9] *ms.* cʿer
[10] *ms.* du
[11] *ms. adds* cʿub
[12] *ms.* cʿeʾi
[13] *ms.* sgroṅ
[14] *ms.* mtsʿan

f. 19-b lam zab p^{c}ug tu lam ʾbras bla brgyud daṅ | p^{c}yag dpe rigs
bkaʾ rgya ma | deʾi mdor dbaṅ k^{c}aṅ | lam ʾbras lha k^{c}aṅ
du ṅor c^{c}en ʾdra sku gtsos lam ʾbras bla brgyud daṅ | gdan
rabs [1] rim byon gyi ʾdra žal daṅ sku gduṅ sogs | ʾdu k^{c}aṅ
p^{c}ug tu t^{c}ub c^{c}en gyi [2] mc^{c}od [3] rten byin can maṅ | t^{c}ar
rtse [4] bla braṅ du birwa [5] paʾi bžes t^{c}od du grags pa daṅ |
mgon poʾi t^{c}ugs rten gnam lcags rdo rje sogs naṅ rten ʾgaʾ
žig mjal rgyu yod | dgon paʾi gśam [6] du ṅor c^{c}en gyis bžeṅs
paʾi bde gśegs mc^{c}od rten brgyad sogs spyir rten gsum maṅ
du bžugs so [7] ||

ṅor nas c^{c}ag c^{c}ag la brgyud [8] dpal sa skyar ñin žag gsum
tsam gyis gtsaṅ la ru gñis yod paʾi ru lag tu gtogs pa dpal
sa skyar sleb | der spyir lha k^{c}aṅ daṅ rten gsum mt^{c}aʾ yas
paʾi dkar c^{c}ag mk^{c}an c^{c}en kun dgaʾ zla ʾod kyis [9] mdsad
f. 20-a pa yod par grags pa sogs las gsal | rten gyi gtso bo ṅo mts^{c}ar
sprul paʾi rten bžir grags pa dbu rtseʾi ʾjam dbyaṅs gzi ʾod
ʾbar ba | sgo rum gyi bse [10] ʾbag nag po ʾp^{c}ur śes | g-yu
mk^{c}ar moʾi sgrol ma sems dpaʾ [11] sum brtsegs | ba ri baʾi
pʾyi rten rnam rgyal mc^{c}od [12] rten rnams yin | gžan yaṅ ñin
dgon bla braṅ śar du sa c^{c}en gyis ʾjam dbyaṅs žal gzigs paʾi
sgrub p^{c}ug | ñin dgon gyi ltag tu slob dpon bsod nams rtse
mo mk^{c}aʾ spyod du gśegs sa [13] | ñin dgon žabs brtan lha
k^{c}aṅ du rje btsun grags paʾi sku rtsa ris ma | sgo rum [14]

1 *ms.* rab
2 *xyl. ms.* kyi
3 *xyl.* mts^{c}on
4 *ms.* brtse
5 *ms.* barbi
6 *ms.* bsam
7 *ms.* yod
8 *ms.* brgyus
9 *ms.* kyi
10 *ms.* sgo gtum se
11 *xyl. adds in smaller characters in the line below* srib dgon ltag
12 *xyl. A* ba c^{c}od
13 *ms.* pa
14 *ms.* tum

gyi steṅ du rje sa paṇ gyis rig [1] gter brtsams saʼi [2] bžugs [3] kʻri byin rlabs can | dbu rtser sa paṇ gyis pʻyag bris ʼjam dbyaṅs gar gzigs ma | gži tʻog bla braṅ du kʻyad ʼpʻags lho byaṅ sogs rten gsum rab ʼbyams | gśam du ʼpʻags pa rin f. 20-b
po cʻeʼi cʻos kʻri kʻams gsum zil gnon | srib dgon sprul paʼi lha kʻaṅ tʻub cʻen ʼdsam gliṅ g-yas bžag daṅ | cʻos brtsigs brag ri brtsegs pa lta bu sogs rten gsum bloʼi [4] rab las ʼdas pa daṅ | saṅs rgyas kyi cʻos duṅ dkar mo [5] rgyaṅ grags | kʻaʼuʼi cʻu gyen ded [6] du pʻyin paʼi lam bar pʻru ma žes pa [7] der sa cʻen sku ʼkʻruṅs sa yin | sku ʼkʻruṅs paʼi dus kyi mṅal gyi pʻru [8] ma sogs bžugs paʼi mcʻod rten yod | de nas rim par dpal mgon žal gyi bžugs [9] gnas kʻaʼu brag rdsoṅ nag poʼi ri kʻrod | rje btsun grags pa daṅ sa lo ʼjam paʼi rdo rje sogs kyi sgrub gnas bya ʼgyur padma ʼod | sa skya daṅ ñe bar bsam gliṅ žes dmag zor maʼi mgon kʻaṅ byin cʻen [10] sogs yod || sa skya nas nub pʻyogs su žag gcig tsam gyi sar maṅ mkʻar luṅ pa yod | deʼi pʻur rje btsun grags f. 21-a
pa daṅ | tsʻar cʻen sogs kyi sgrub gnas cʻa luṅ rdo rjeʼi brag rdsoṅ yod | de nas rim par tsʻar cʻen gyi gdan sa [11] maṅ mkʻar [12] tʻub bstan dge ʼpʻel | ʼbrog mi lo tsā baʼi gdan sa maṅ mkʻar myu [13] gu luṅ | ʼdi deṅ saṅ gnas ʼdsin tsam ma gtogs ciʼaṅ med ruṅ | ʼbrog miʼi gzim pʻug ʼod gsal zla ba pʻug | rgya dpe bsgyur sa sgra bsgyur lo tsā pʻug | lam ʼbras gnaṅ sa gsuṅ ṅag lam ʼbras pʻug sogs pʻug cʻen bcu

1 *ms.* rigs
2 *ms.* paʼi
3 *xyl. A* gžugs
4 *ms.* blos
5 *ms.* po
6 *ms.* gyed
7 *ms.* paʼi sa
8 *ms.* kʻru
9 *ms.* gzugs
10 *ms.* byin can
11 *ms.* sar
12 *ms.* ʼkʻar
13 *xyl.* mu

gsum du grags pa rnams mjal rgyu yod | de tʻams cad sa
pʻug kʻo na yin | de nas rim par sṅags ʼcʻaṅ bsod nams cʻos
ʼpʻel sogs kyi gdan saʼi śul daṅ | maṅ mkʻar gyi gžuṅ du [1]
lo tsā ba rma rin cʻen mcʻog gi ʼkʻruṅs yul yin skad groṅ
pa [2] | maṅ mkʻar gyi mdor tsʻar cʻen rin po cʻeʼi riṅ lugs
f. 21-b ʼdsin paʼi mdar [3] groṅ mo cʻe | ʼdir tsʻar cʻen rin po cʻeʼi gduṅ
ʼbum byin rlabs can bžugs | ʼdi daṅ ñe bar se mkʻar [4] cʻuṅ
yaṅ yod | gram pa lha rtse žes paʼi žol du ʼbrog mi lo tsā daṅ
ga ya dha ra tʻog mar mjal baʼi sgrub pʻug yod | ʼdi nas
yar stod pʻyogs la [5] grub cʻen tʻaṅ ston rgyal poʼi gdan sa
gcuṅ ri bo cʻe | gtsaṅ po pʻa riʼi byaṅ brgyud du byaṅ ṅam
riṅ | rig ʼdsin rgod ldem gyi gter gnas zaṅ zaṅ lha brag |
ri bo bkra bzaṅ | ri kun tu gzigs | sa cʻen žiṅ gśegs saʼi [6]
gnas byaṅ pʻyogs skya bo kʻa gdoṅ sogs maṅ du yod kyaṅ
tʻag riṅ | la stod pʻyogs nas rim par yar pʻyin na pʻa dam [7]
paʼi bžugs gnas diṅ ri | gaṅs dkar | bkaʼ brgyud spyi daṅ |
kʻyad par rgod tsʻaṅ paʼi sgrub gnas rtsibs ri rgod [8] tsʻaṅ |
rje btsun mi laʼi ʼkʻruṅs yul maṅ yul guṅ tʻaṅ | yol mo
f. 22-a gaṅs kyi ra ba | maṅ yul skyid groṅ nas bal yul sogs daṅ |
la stod byaṅ gi pʻyogs nas gaṅs ri [9] ti seʼi bar gnas cʻen
mtʻaʼ yas pa yod || goṅ gi [10] lha rtse daṅ ñe bar mtʻaʼ ʼdul [11]
gyi gtsug lag kʻaṅ du gter ston bzaṅ po grags pas leʼu bdun
ma sogs kyi gter gnas ru lag gram [12] pa ljoṅs kyi lha kʻaṅ |
rgyaṅs ʼbum mo cʻe | rgyaṅs yon po luṅ du slob dpon gyi [13]

1 *ms. omits* du
2 *ms. omits* groṅ pa
3 *xyl. A* ʼdar
4 *ms.* kʻa
5 *ms.* su
6 *ms.* paʼi
7 *ms.* gdams
8 *ms.* sgod
9 *ms. omits* ri
10 *ms.* gaṅs kyi
11 *ms.* yul
12 *ms.* grom
13 *xyl. omits* gyi

sgrub pʿug yod | de nas rim par žaṅ ston cʿos [1] ʾbar gyi [2] gdan sa žaṅ pags [3] tʿaṅ diṅ [4] žes pa de yod kyaṅ śul tsam ma gtogs ciʾaṅ med | de nas rje btsun tā ra nā tʿas gsar btab dgaʾ ldan pʿun tsʿogs gliṅ žes deṅ saṅ cʿos lugs dge lugs [5] pa yin | ri mtʿil gñis kar gtsug lag kʿaṅ daṅ | dgon gnas rten gsum sogs kyi bkod pa śin tu dṅos gtsaṅ žiṅ ṅo mtsʿar ba bžugs | ʾdiʾi pʿur [6] kun mkʿyen dol bu [7] baʿi gdan sa ri kʿrod jo mo [8] naṅ žes grags par sku [9] ʾbum mtʿoṅ grol f. 22-b
cʿen mos [10] mtsʿon [11] rten gsum byin can maṅ du bžugs śiṅ | spyir sgrub pʿug skor mjal rgyu maṅ ba žib cʿa rje btsun tā ra nā tʿas mdsad paʾi [12] gnas bśad du gsal | pʿun gliṅ nas ñe bar brag [13] ram mgon kʿaṅ žes bek rtseʾi [14] mgon kʿaṅ grags cʿe ba de yod | pʿun tsʿogs gliṅ nas ñin lam tsam du dge baʾi bśes gñen mu dra cʿen pos btab ciṅ | dpaṅ [15] lo cʿen po kʿu dbon daṅ | bo doṅ [16] paṇ cʿen sogs kyi gdan sa bo [17] doṅ eʾi gtsug lag kʿaṅ žes pa de yod kyaṅ deṅ saṅ ser kʿyim yim | bo doṅ paṇ cʿen gyi riṅ bsrel las grub paʾi sku sogs rten byin can ʾgaʾ žig mjal rgyu yod | de daṅ ñe bar mñan [18] yod bya rgod gśoṅ [19] žes pa de yod | cʿos rgyal dus kyi [20] mtʿaʾ ʾdul gyi gtsug lag kʿaṅ yin | rnam sras mduṅ [21]

[1] *ms. omits* cʿos
[2] *ms.* gyis
[3] *ms.* sags
[4] *xyl. B* tʿags; *ms. adds* mo
[5] *ms.* dgaʾ ldan
[6] *md.* ʾdir ʾpʿur
[7] *ms.* pʿu
[8] *ms. omits* mo
[9] *ms. omits* sku
[10] *ms.* moʾi
[11] *ms.* mcʿod
[12] *ms. omits* mdsad paʾi
[13] *ms.* grags
[14] *ms.* se ka rtsiʾi
[15] *ms.* dbaṅ
[16] *ms.* gdoṅ
[17] *xyl.* po
[18] *ms.* bñan
[19] *ms.* gśog
[20] *ms. adds* sku
[21] *ms.* gduṅ

f. 23-a dmar can gyi sku byin can bžugs [1] | maṅ tᶜos klu sgrub rgya mtsᶜo sogs kyi dus sa skyaᵓi mtsᶜan ñid grwa tsᶜaṅ cᶜen po yin naᵓaṅ deṅ saṅ miṅ ma bor tsam las med | grub tᶜob ᵓdar [2] ᵓpᶜyar gyi [3] gduṅ brgyud bla ma sñiṅ [4] ri ba žes pa de ᵓaṅ ᵓdi pᶜyogs [5] bžugs sa [6] yin | bo doṅ nas ñin lam tsam na sṅon mo cᶜos rdsoṅ daṅ | sa skya paᵓi bla ma goṅ maᵓi gdan sa śab [7] dge sdiṅs [8] rdo rjeᵓi pᶜo braṅ žes pa de yod | ᵓdin daṅ ñe bar kᶜro pᶜu lo tsā ba byams paᵓi dpal gyi [9] gdan sa [10] kᶜro pᶜu byams cᶜen cᶜos sde žes pa de yod | der byams pa dguṅ lo brgyad paᵓi sku tsᶜad kᶜru [11] brgyad cu paᶜi lha cᶜen bod kyi gser sku žig la ṅo mtsᶜar cᶜe ba de daṅ | kᶜyad ᵓpᶜags bcu gsum sogs mjal rgyu yod | maṅ mkᶜar sogs stod kyi gnas rigs bskor ma grub kyaṅ sa skya nas mar lan śab [12] dge sdiṅs brgyud ᵓoṅs na ᵓdir slebs yin | kᶜro pᶜu
f. 23-b nas gaṅs can cᶜos ᵓpᶜel žes paṇ cᶜen bzaṅ po bkra śis kyi gdan sa [13] der dmag zor maᵓi sku byin can yod | de nas stag [14] la nub brgyud snar tᶜaṅ du sleb ||

gžis ka rtse nas gtsaṅ po pᶜa riᵓi pᶜyogs su pᶜyin na rta nag pᶜyogs su [15] kun mkᶜyen bsod nams seṅ geᵓi gdan sa tᶜub bstan rnam rgyal | ᵓgos [16] lo tsā ba kᶜug [17] pa lhas [18] btsas kyi sgrub pᶜug byin can | sgrol cᶜen rim byon gyi gdan sa sgrol ma pᶜug |

1 *ms.* yaṅ
2 *ms.* dar
3 *ms.* gis
4 *ms.* rñiṅ
5 *ms.* de pᶜyogs su
6 *ms.* pa
7 *ms.* śaṅs
8 *ms.* ldiṅ
9 *ms.* gyis
10 *ms. adds* cᶜen po
11 *ms. omits* kᶜru
12 *ms.* lam śa pa
13 *ms.* gnas pa
14 *ms.* rtag
15 *ms. omits* pᶜyin na rta nag pᶜyogs su
16 *ms.* ᵓgod
17 *ms.* bas lugs
18 *ms.* ltas

de nas gtsaṅ po brgyud yar pʿyogs rim par ʾjad [1] tʿub bstan rgyal sras tʿogs med kyi gdan sa bžad [2] dṅul cʿu cʿos rdsoṅ | mus [3] luṅ paʾi stod smad du mus [3] cʿen sems dpaʾ cʿen poʾi gdan sa | dben gnas bsam gtan pʿug | gle [4] luṅ | stag mo gliṅ kʿa sogs yod | gtsaṅ po byaṅ brgyud tʿur du pʿyin na śaṅs luṅ paʾi stod smad bar gsum du spyir gnas rten maṅ po daṅ | kʿyad par śaṅs mdar zur cʿe cʿuṅ gi sgrub gnas śaṅs mdaʾ dpal cʿen | śaṅs gžuṅ du grub cʿen kʿyuṅ po rnal ʾbyor gyi gdan sa śaṅs žaṅ žaṅ [5] rdo rje gdan | grub cʿen rmog lcog paʿi gdan sa rmog lcog | grub cʿen ʾbaʾ [6] ra baʾi gdan sa ʾbaʾ [6] ra brag dkar | śaṅs kyi pʿur gtsaṅ gi sgrub gnas kun gyi gtso bo śaṅs zam bu luṅ bde gśegs ʾdus paʾi pʿo braṅ | de daṅ ʾgo ʾbrel [7] du gnas cʿen sog po ʾdsul kʿuṅ sogs [8] kʿyad par can yod | śaṅs nas pʿar [9] la brgal [10] nas pʿyin na ʾu yug tu sleb | ʾdiʾi stod smad du bkaʾ gdams pa ram ldiṅ ma ba bde gśegs ʾbyuṅ gnas gdan sa | ʾu yug ldiṅ ma dgon du rten gsum byin can daṅ | kʿyad par cʿu myoṅ grol sogs yod | mdar lug gdoṅ du slob dpon rin po cʿeʾi sgrub pʿug | ʾu [11] yug mdar dam can gyi sku mkʿar daṅ [12] | gos sṅon lha kʿaṅ sogs yod | ʾu yug stod nas la brgal [13] nas pʿyin na rim par karma [14] žwa dmar paʾi gdan sa tʿub bstan yaṅs pa can daṅ | byaṅ gnam mtsʿo sogs daṅ ʾbrel ba yin | ʾu yug smad nas rim par gžu sñe mor sleb | sñe mor bai ro tsa naʾi

f. 24-a (margin, beside line 7)
f. 24-b (margin, beside line 19)

1 *ms.* mdsad
2 *ms.* bžed
3 *ms.* lus
4 *xyl. B* gli pʿu
5 *ms.* žoṅ
6 *ms.* ʾbar
7 *ms.* mgo ʾgrel
8 *ms.* kʿu
9 *xyl. B* yar; *ms. omits* pʿar
10 *ms.* bsgal
11 *xyl.* ʾo
12 *ms. omits* daṅ
13 *ms.* bsgal
14 *ms. adds* pa

ʾkʿ ruṅs yul daṅ | dguṅ lo brgyad paʾi žabs rjes sogs yod skad | ʾu yug nas mtsʿur pʿu [1] la rgan brgyud stod luṅ mtsʿur pʿur sleb pa yin || goṅ gi gžis ka rtse nas gtsaṅ po lho rgyud nas mar pʿyin pas rim par paṇ cʿen śākya mcʿog ldan gyi gdan sa tʿub bstan gser mdog can | ʾdi [2] sṅar mtsʿan ñid kyi grwa tsʿaṅ cʿen po yin yaṅ deṅ saṅ miṅ ma stoṅ tsam las med | ʾon kyaṅ rten gsum byin can yod | ʾdiʾi span tʿag [3] maʾi pʿur sṅa ʾgyur rñiṅ [4] maʿi gdan sa cʿen po zur ʾug pa luṅ žes grags pa de yod | deṅ saṅ groṅ pa yin kyaṅ lha kʿaṅ daṅ rten byin can ʾgaʾ žig yod | pʿuṅ po ri bo cʿer [5] o f. 25-a rgyan gyi sgrub gnas daṅ | rgya žaṅ kʿrom [6] gyi gter gnas | lṅa pa rin po cʿeʾi dus btab paʾi grwa tsʿaṅ žig kyaṅ yod | gtsaṅ roṅ cʿen du sems dpaʾ cʿen po gžon nu rgyaḷ mcʿog gis btab paʿi byams cʿen cʿos sder | byams paʾi sku kʿro pʿu byams pa daṅ mtsʿuṅs pa sogs rten gsum maṅ du yod | gtsaṅ roṅ cʿuṅ du [7] ʾbras yul skyed [8] tsʿal ba goṅ ʾog daṅ | byaṅ bdag bkra śis stobs rgyal gyi gter gnas kʿams bu luṅ | o rgyan [9] sgrub pʿug sogs yod | roṅ cʿen gyi gžuṅ naṅ du ṅur smrig gi sgrol ma kʿaṅ daṅ | rñiṅ maʾi gdan sa gaṅs ra ṅes gsaṅ rdo rje gliṅ | gter ston rgya žaṅ kʿrom ʾkʿruṅs sa dum pa [10] cʿu tsʿan kʿa | roṅ gi pʿur sna nam [11] rdo rje bdud ʾjoms kyi sgrub gnas | de nas la brgal nas [12] yar ʾbrog mtsʿo kʿa daṅ | gam [13] pa la brgyud dpal [14] cʿu bo rir sleb pa yin | cʿu

[1] *ms.* tsʿur pʿur
[2] *ms.* ʾdir
[3] *ms.* pʿun tʿog
[4] *ms.* sñiṅ
[5] *ms.* cʿe žes
[6] *ms.* naṅ kʿram
[7] *ms. omits* du
[8] *ms.* skyes
[9] *ms. adds* gyi
[10] *ms.* dums
[11] *ms.* rnams
[12] *ms.* bsgal
[13] *ms.* sgam
[14] *ms. adds* cʿen

bo ri ʾdi bod la bde skyid ʾbyuṅ baʾi ri cʿu mig brgya rtsa | f. 25-b
sgrub gnas brgya rtsa sogs yod par grags | deṅ saṅ grags cʿe
ba [1] lcags zam kʿar lcags zam [2] bla braṅ | mcʿod rten |
gzim pʿug | bla braṅ sogs su grub cʿen tʿaṅ stoṅ rgyal poʾi
sku gsuṅ tʿugs rten byin cʿen ci rigs pa daṅ | lcags zam rtser
rig ʾdsin legs ldan rjeʾi gzim [3] pʿug goṅ dkar pʿyogs su kʿa
blta baʾi sar tsʿes bcu bkod paʾi bla braṅ | de daṅ ñe bar
tsʿe cʿu [4] kʿyad ʾpʿags | nub pʿyogs padma dbaṅ pʿyug |
rtser slob dpon cʿen poʾi sgrub gnas brag pʿug cʿen po
brgyad kyi naṅ tsʿan dben gnas nam mkʿaʾ ldiṅ žes paʾi [5]
sgrub pʿug byin can | cʿu bo riʾi byaṅ pʿyogs su brag tʿog
ces pa goṅ dkar rdo rje gdan gyi bla ma brag [6] tʿog pa bsod
nams bzaṅ poʾi gdan sa yin | so soʾi ʾdra sku sogs yod | lcags
zam pʿa riʾi pʿyogs su yol ri goṅ žes pa śaṅs pa bkaʾ brgyud f. 26-a
kyi grub cʿen ri goṅ ba saṅs rgyas gñen ston gyi sgrub gnas
mgon po byin can sogs [7] yod || de nas gtsaṅ po byaṅ cʿu [8]
śul sogs pa brgyud cʿu gyen ded rim par pʿyin pas snam [9]
žes paʾi pʿur ʾbrug se ba byaṅ cʿub cʿos [10] gliṅ yod | ʾdi ʾbrug
pa žes mtsʿan daṅ por tʿogs sa [11] yin | gžuṅ lam nas yar pʾyin
paʾi lam kʿa [12] raṅ du jo bo rjeʾi gdan sa sñe tʿaṅ žes pa
de yod | deʾaṅ sñe tʿaṅ ʾor [13] du mcʿod kʿaṅ naṅ [14] jo bo
rjeʾi gduṅ rten sogs rten byin rlabs can snaṅ | deʾi ʾog tu
jo bo rjeʾi ʾdra sku ṅa ʾdra ma jo bo raṅ gi mdsub rjes can

[1] *ms.* bar
[2] *ms. omits* kʿar lcags zam
[3] *ms.* ldan rdo rjeʾi rda gzig
[4] *ms.* bcu
[5] *ms. omits* paʾi
[6] *ms.* grags
[7] *ms. omits* sogs
[8] *ms.* cʿub
[9] *ms.* rnams
[10] *ms. omits* cʿos
[11] *ms.* tʿog pa
[12] *ms.* mkʿar
[13] *ms.* bar
[14] *ms.* na

daṅ | bla ma dam pa bsod nams rgyal mtsʿan gyi gduṅ ʾbum
cʿen po sogs | ʾdiʾi gtsaṅ po pʿa rir ri pʿug tu rṅog legs paʾi
f. 26-b śes rab daṅ | blo ldan śes rab kyi gdan sa bod yul rig paʾi
ʾbyuṅ gnas gsaṅ pʿu [1] neʾu tʿog ces paʾi cʿos grwa yod
kyaṅ deṅ saṅ groṅ nag yin | ʾon kyaṅ gtsug lag kʿaṅ daṅ |
rten [2] byin can ʾgaʾ žig | g-yag roṅ gñis kyi gzim skyil [3] |
bse kʿrab paʾi mgon kʿaṅ | pʿywa paʾi [4] gduṅ ʾbum sogs
mjal rgyu daṅ | gsaṅ mdar [5] lo tsā ba blo ldan śes rab kyi
sku gduṅ bžugs saʾi kʿaṅ cʿuṅ žig yod | de nas gtsaṅ po
mar brgyud pʾyin na ñin lam tsam gyi [6] sar mṅaʾ bdag kʿri
ral pa can gyis bžeṅs paʾi ʾu [7] śaṅs rdo dpe med dge ʾpʿel
gyi lha kʿaṅ śul du gsar bžeṅs lha kʿaṅ daṅ jo bo sogs spus
gtsaṅ ba bžugs | ʾdiʾi pʿur kun mkʿyen kloṅ cʿen paʾi bžugs
gnas gaṅs ri tʿod dkar gyi gzims kʿaṅ [8] | ñe logs su bod kyi
ri bo rtse lṅa | deʾi mdun rgyab tu lha riṅ [9] kloṅ cʿen brag
f. 27-a ces paʾi gu ruʾi sgrub pʿug daṅ | slob dpon rin po cʿeʾi
sgrub gnas brag dmar zaṅ yag nam mkʿaʾ rdsoṅs žes gu ru
jo rtseʾi gter gnas de yod | sñe tʿaṅ nas gtsaṅ po gyen ded
pʿyin pas stod luṅ mdaʾ brgyud nas lha sar pʿyin pa yin ||
stod luṅ mdar [10] slob dpon rin po cʿes [11] rdsu ʾpʿrul gyis bton
paʾi gžoṅ ba lha cʿu | de daṅ ñe bar sṅar mtsʿan ñid kyi grwa
tsʿaṅ cʿe ba skyor [12] mo luṅ daṅ | cʿu pʿa rir dgaʾ ba gdoṅ
žes pa yod | dgaʾ ba gdoṅ du bla ma dbu ma pa [13] la žu sna

[1] *ms. omits* pʿu
[2] *ms. adds* gsum
[3] *ms.* dkyil
[4] *ms.* bya baʾi
[5] *ms.* mdaʾ
[6] *ms. omits* gyi
[7] *ms.* ʾo
[8] *ms. adds* daṅ
[9] *ms.* ri
[10] *ms.* mdaʾ
[11] *ms.* cʿeʾi
[12] *ms.* skyo
[13] *ms.* sa

brgyud nas rje rin po cᶜes [1] ʾjam paʾi dbyaṅs la dri ba mdsad sa [2] sgrub pᶜug deʾaṅ snaṅ | ʾdi daṅ ñe ba nas pᶜyin par ra tsᶜag ces par [2] nā ro paʾi tᶜugs dam rten nā ro mkᶜaʾ spyod [3] maʾi sku bžugs sa [4] žig yod skad pa rtsad [5] dpyad | dgaʾ gdoṅ nas mar pᶜyin paʾi stod luṅ mdar ri sgaṅ žig tu dṅos grub sdiṅs [6] žes ser sruṅ ʾdug saʾi sgrub kᶜaṅ cᶜuṅ ṅu yod | f. 27-b
ʾdi bal po smon lam seṅ ge žes pas btab par grags | slob dpon rin po cᶜes [7] bsam yas sa ʾdul mdsad paʾi pᶜur cᶜa rags rim daṅ | gaṅs dkar śa med btul baʾi pᶜyag mtsᶜan rdo rje | sa ra haʾi sgom tᶜag | nā ro paʾi rus rgyan sogs naṅ rten kᶜyad par ʾpᶜags pa maṅ po mjal rgyu yod | stod luṅ naṅ nas [8] yar pᶜyin pas žag gcig gis karmaʾi gdan sa stod luṅ mtsᶜur pᶜur sleb | ʾdi daṅ stod luṅ bar mtsᶜur pᶜur ñe bar gnas naṅ dpaʾ boʾi gdan sar [9] žwa dmar grags pa seṅ geʾi [10] sku gduṅ sogs yod | mtsᶜur pᶜur lha kᶜaṅ daṅ rten gsum śin tu maṅ bar bžugs śiṅ |gtso bo karma pa kṣis bžeṅs paʾi tᶜub cᶜen ʾdsam gliṅ rgyan | rgyal baʾi dbaṅ po sku rabs pᶜal cᶜer gyi sku gduṅ | ʾdra sku sogs byin can maṅ du [11] bžugs | skor lam du rje raṅ byuṅ rdo rjeʾi sgrub [12] gnas padma kᶜyuṅ rdsoṅ sogs maṅ du mjal rgyu yod do || f. 28-a
de ltar grol [13] ba gži [14] ldan gnas rten mcᶜog | lus can kun gyi [15] rdsogs smin sbyaṅs paʾi žiṅ | ji ltar bžugs paʾi dkar cᶜag rags rim ʾdis [16] | dad ldan tᶜar par bgrod paʾi lam mtsʾon

[1] *ms.* cᶜe
[2] *ms.* pa
[3] *ms.* kᶜyod
[4] *ms.* pa
[5] *ms.* rtsas
[6] *ms.* stiṅ
[7] *ms.* cᶜe
[8] *ms.* du
[9] *ms.* sa
[10] *ms. adds* gdan sa
[11] *ms.* po
[12] *ms. adds* pᶜug
[13] *ms.* sgrol
[14] *xyl.* bži; *ms.* miṅ
[15] *ms.* gyis
[16] *ms.* ʾdi

śog | ces pa ᵓdi ni bstan pa daṅ sems can la p^{c}an paᵓi k^{c}ur c^{c}en po bžes te gaṅs can ljoṅs na [1] gnas daṅ rten k^{c}yad par can | c^{c}os daṅ dge baᵓi bśes gñen [2] rnam par dag pa dus de tsam na gaṅ bžugs | mt^{c}aᵓ dag tu skyo dub [3] spaṅs paᵓi byaṅ c^{c}ub sems dpaᵓi spyod pas [4] kun tu rgyu baᵓi ts^{c}e raṅ ñid kyi mṅon sum du gyur paᵓi [4] ts^{c}ul ji bžin par bkod par gnas rten mjal ba rnams kyi mig tu gyur pa ᵓdi | rje bla ma kun gzigs mk^{c}yen brtseᵓi dbaṅ po žes bgyi baᵓi t^{c}ugs rjeᵓi mṅaᵓ bdag dam pa des mdsad pa lags pas yid c^{c}es paᵓi gnas
f. 28-b su gzuṅ [5] ᵓts^{c}al [6] | ᵓdi ni tsogs bsags sgrib sbyaṅ [7] sñiṅ nas don du gñer bas ṅal ba daṅ len bzod pa rnams la p^{c}an paᵓi bsam pas sde dgeᵓi spar k^{c}aṅ du druṅ bsod nams dpal grub kyis spar du bsgrubs pas ᵓgro ba kun gyis rdsogs paᵓi saṅs rgyas kyi go ᵓp^{c}aṅ rin po c^{c}e bde blag tu t^{c}ob paᵓi rgyur gyur cig | sa rba dā ka lyā ṇaṃ bha ba tu [8] ||
bskor ba bya baᵓi gzuṅs ni | bcom ldan ᵓdas de bžin gśegs pa dgra bcom pa yaṅ dag par rdsogs paᵓi saṅs rgyas rin c^{c}en rgyal mts^{c}an la p^{c}yag ᵓts^{c}al lo || na mo bha ga wa te ratna ke tu rā dzā ya | ta t^{c}ā ga tā ya | a rha te | sa mya ksaṃ

[1] *ms.* pan

[2] *ms.* bsñen

[3] *ms.* dag skyoṅs ba

[4] *ms.* pa

[5] *ms.* bzuṅ

[6] *xyl. B omits the following text and inserts here an eulogy of the twenty-five principal supporters of Buddhist teaching in Tibet:* gaṅs can bstan paᵓi srol ᵓbyad c^{c}en po ñer lṅa sogs la gsol ᵓdebs dad paᵓi me tog ces bya ba bžugs so, *ff. 28b-29b. Then comes a list of the names of the fundamental conceptions of Northen Buddhism:* žal gdams smon ts^{c}ig bžugs so, *ff. 29b-30b. Lastly, a list of offerings and prayers to the Buddhas and Bodhisattvas:* gsuṅ mc^{c}od bdud rtsiᵓi c^{c}ar ᵓbebs žes bya ba bžugs so, *ff. 30b-39a. All these additions are not a part of the Guide and therefore are not published here.*

[7] *ms.* byaṅ

[8] *ms. adds* maṅgalaṃ *and ends here; xyl. B starts again from here.*

buddhā ya | ta twa t'ā | oṃ ratne ratne ma hā ratne ratna bi dsa ye swāhā | 'di brjod ciṅ bskor ba gcig byas pa yaṅ dpag tu med pa byas par 'gyur ro | bskor ba'i gzuṅs rdsogs so ||[1]

p'yag 'ts'al pa'i gzuṅs ni | dkon mc'og gsum la p'yag 'ts'al lo | oṃ na mo mañdsu śri ye | na maḥ su śri ye | na mo utta ma śri ye swāhā [9] | p'yag bya ba'i gzuṅs rdsogs so || f. 29-a

sarbadā maṅgalaṃ || śubhaṃ ||

[1] *xyl. B omits the following and substitutes for it a few lines of eulogy and the following particulars about the printing (f. 40a):* Bod yul rten gnas k'yad par can rnams kyi | gnas yig sṅags rams Blo bzaṅ mk'as grub nas | spar du bskrun dags mk'a' mñam 'gru spyi daṅ | k'yad par Ma rgan rDo rje sgrom mas gtsos | 'brel ts'ad sa daṅ lam gyi gnas bgrod nas | rin min byaṅ c'en gnas la spyod par śog | | bkra śis žal dro | dge legs 'p'el | spar 'di Lha ldan spar spyi'i spar k'aṅ du bžugs | |

TRANSLATION

SHORT SUMMARY OF THE PURE NAMES OF SOME OF THE HOLY PLACES AND IMAGES OF DBUS AND GTSAṄ; CALLED « THE SEED OF FAITH »

May the flower of blessing be granted by the Three Jewels, whose great glory rises above the spheres of *saṃsāra* and *nirvāṇa*, which resemble a white umbrella granting all possible desires and destroying through the shadow of compassion the miseries of the living beings. f. 1-b

Now, dBus and gTsaṅ, the country of the Buddha-field (*bhūmi*) completely purified by the most holy Pᶜyag na padmo (Padmapāṇi), a region surrounded by glorious snowy mountains, one of the famous Three Districts of Tibet, is f. 2-a called the District of the Pure Law.[1] This [book] is merely a list of the pure names of some of the holy places and images, which in [this district] alone, the ornament of the Land of Snows, realized [the Law] since its inception.

Two regions are distinguished in dBus; they are known as dBu ru and g-Yo ru.[2]

In the first place dBu ru. In its northern portion there is Rwa sgreṅ[3] of Byaṅ, called the Hermitage of the Conqueror, great residence of ᵓBrom ston pa rGyal baᵓi ᵓbyuṅ gnas,[4] [resembling the] heavenly garden (*nandanavana*) with its great divine trees. Very numerous sorts f. 2-b of chapels are found there. Everybody is permitted to visit the most outstanding of the sacred images contained in them, viz. [the statue of] Jo bo ᵓJam paᵓi rdo rje (Mañjuvajra), generated from the seed of the great knowledge (*jñāna*) of

rDo rje ʼc^{c}aṅ (Vajradhara) and his spouse (*yab yum*);[5] it is like the Yid bžin nor bu (Cintāmaṇi jewel), which grants the fulfilment of all the wishes expressed in this life and in the life beyond. [Besides, there are] the reliquaries of Bla ma gSer gliṅ pa,[6] of Jo bo (Atīśa)[7] and of ʼBrom ston. Applying for permission at the palace of the abbot (*bla braṅ*), one is allowed to visit an image of Jo bo with bent head, and other most important sacred images. There are also many other objects to be visited in the neighbourhood of the monastery, viz. the tree [planted at the birth] of ʼBrom ston, the perennial source of ambrosia, etc.[8] Behind this [monastery], in the [hermitage] called Yaṅ dgon below the lion-like rock (*brag seṅ ge ʼdra ba*) [i.e. Seṅ ge brag][9] there is a large number of marvelous [objects], such as the chair on which rJe Rin po c^{c}e (Tsoṅ k^{c}a pa) composed the *Lam rim*.[10] Near the monastery, on the P^{c}a boṅ t^{c}aṅ («Rocky Plateau»),[11] there is the palace of the mK^{c}aʼ ʼgro ma (Ḍākiṇī) gSaṅ ba ye śes;[12] it is prophesied that by walking round it to the left[13] while muttering the magic formula (*mantra*) of bDe mc^{c}og (Śaṃvara), one will be reborn in the O rgyan
f. 3-a (Uḍḍiyāna) region,[14] etc.

The temple called bCom lha k^{c}aṅ gdoṅ[15] was built by the lord (*dpon po*) Mi dbaṅ[16] in a conspicuous point (*me btsaʼ*) of a central place.

The at gSer gliṅ rgod ts^{c}aṅ[17] there is a meditation cell, which was the abode of sTag luṅ pa Saṅs rgyas yar byon,[18] etc.

At dPal sTag luṅ t^{c}aṅ[19] there are, scattered every where, an incalculable number of symbols of the three planes.[20] Foremost among them is a talking statue[21] in the cell of sTag luṅ t^{c}aṅ pa Rin po c^{c}e.[22] In the upper storey

of the chapel there are many marvellous things, such as the hairs of ᵓBrom ston which continue to grow, etc.

* * *

Then, having crossed the Cᶜag pass,[23] one enters the ᵓPᶜan yul [valley] [24] in dBu ru, the great country of origin of the bKaᵓ gdams pa doctrine. Although there is here an incalculable number of residences of *dge baᵓi bśes gñen* (*kalyāṇamitra*) such as sNeᵓu zur pa,[25] Po to ba,[26] Pᶜu cᶜuṅ ba [27] etc., some of them are difficult to find, even if one goes in the innermost part of the mountains. Generally there is nothing but the empty site.

At Śa ra ᵓbum pa,[28] residence of the widely famous *dge baᵓi bśes gñen* Śa ra ba,[29] there are many blessing-bestowing stūpas (*mcᶜod rten*);[30] and at Glaṅ tᶜaṅ, residence of Glaṅ tᶜaṅ ba rDo rje seṅ ge, there are blessing-bestowing holy images, such as a talking image of sGrol ma (Tārā), etc. f. 3-b

At dPal Nālendra,[32] residence of the Kun mkᶜyen (« All-knowing ») Roṅ ston cᶜen po,[33] the relics of Roṅ ston transformed into a treasury of jewels are shown. There are [also] the assembly hall, the Palace of the Eighteen (bCo brgyad bla braṅ),[34] the sleeping room [of Roṅ ston] and several blessing-bestowing symbols of the three planes. There is also the chair of Roṅ ston, etc.[35]

Then, having crossed the sGo [36] pass, [one arrives at] Lha ldan (Lhasa).[37] In the sPrul paᵓi gtsug lag kᶜaṅ [38] there are [the statues of] Jo bo,[39] which is like the Cintāmaṇi jewel, Tᶜugs rje cᶜen po (Mahākaruṇika) Raṅ byon lṅa ldan,[40] Byams pa (Maitreya) Cᶜos ᵓkor ma,[41] sGrol ma

(Tārā) Dar len ma;[42] [together they are called] the « Four gods from whom light issues ». [All these images are placed] above, below and in the middle of the temple;[43] and in [the temple itself] together with its enclosure there is an immense quantity of symbols of the three planes, as [it can be seen] in the list (*dkar c^{c}ag*) composed by the Fifth Dalai-Lama (rGyal dbaṅ lṅa pa Rin po c^{c}e).[44]

f. 4-a [There is the statue of] Jo bo Mi bskyod rdo rje (Akṣobhyavajra) [45] in the Ra mo c^{c}e.[46]

In the Potala,[47] the palace of sPyan ras gzigs (Avalokiteśvara), one may visit from above, from below and in the middle the golden reliquary (*gser gduṅ*) [48] of the Fifth Dalai-Lama, [called] « Unique ornament of the World » (ʾDsam gliṅ rgyan gcig). Particularly, there are many marvellous things, such as, in front of the door of the tomb (*bum sgo*),[48bis] a tusk of the Master when he took rebirth as an elephant;[49] also the golden reliquaries of bsKal bzaṅ rgya mts^{c}o, ʾJam dpal rgya mts^{c}o, Luṅ rtogs rgya mts^{c}o, Ts^{c}ul k^{c}rims rgya mts^{c}o, mK^{c}as grub rgya mts^{c}o.[50] In the chapel where is [the image of] Jo bo Lokeśvara,[51] there is also a statue of rJe btsun Grags pa [52] called mDse t^{c}od ma («with a leper skull»), the terracotta statue of K^{c}a c^{c}e Paṇ c^{c}en,[53] the image of T^{c}aṅ rgyal [54] called ʾJaʾ ts^{c}on ma (« with the rainbow »), the footprints of O rgyan Rin po c^{c}e [55] on the summit of the Guṅ t^{c}aṅ pass,[56] and a great number of other extraordinary esoteric images. Below, there are the sleeping cave [57] of the C^{c}os rgyal (Religious King) Sroṅ btsan sgam po and, besides, the chapels decorated in relief (*blos sloṅ k^{c}aṅ*) [58] of the Dus ʾk^{c}or (Kālacakra) and of the gSaṅ ʾdus (Guhyasamāja) and an endless number of other chapels. Generally people are not allowed to see them. [59]

On the lCags po ri,[60] the hill sacred to P^{c}yag na rdo rje (Vajrapāṇi), there are several blessing-bestowing sacred symbols, such as the coral [statue of] Ts^{c}e dpag med (Amitāyus) caused to be made by the great Siddha (Grub c^{c}en) T^{c}aṅ ston rgyal po, the mother-of-pearl [statue of] T^{c}ugs rje c^{c}en po (Mahākaruṇika, Avalokiteśvara) and the turquoise (statue of] sGrol ma Tārā.[61] f. 4-b

Then there is the sleeping cave of the C^{c}os rgyal Sroṅ btsan sgam po, called Brag lha klu p^{c}ug.[62] In that place, where later ᵓP^{c}ags pa lCe sgom [63] obtained the mystic realization (*siddhi*) of T^{c}ugs rje c^{c}en po, there are also several symbols of the three planes.

Behind the Potala there is also the hill sacred to ᵓJam dbyaṅs (Mañjughoṣa), called Boṅ ba ri.[64] The chapel which is on its summit is the chapel of Ge sar.[65]

In other places such as Kun bde gliṅ,[66] bsTan rgyas gliṅ,[67] Ts^{c}o smon gliṅ,[68] bŽi sde,[69] dMar ru old and new,[70] etc., there are several sacred symbols of the three planes; and on the four cardinal points (of Lhasa?) are the stone images of the Rigs gsum mgon po,[71] famous on account of their having been set up at the time of the C^{c}os rgyal.[72]

On the opposite side [of the river, in front] of Lhasa, there is Grib Ts^{c}e mc^{c}og gliṅ,[73] residence of K^{c}a c^{c}en Ye śes rgya mts^{c}o.[74] f. 5-a

* * *

Near Lhasa there is the great monastery of ᵓBras spuṅs,[75] divided into four colleges;[there] and in the great assembly hall an enormous quantity of symbols of the three planes is found. [Among them] the foremost is an image of ᵓJigs byed (Bhairava),[76] famous because the marvellous

relics of the Rwa Lotsawa [77] are inside it. In the dGaʾ ldan p^{c}o braṅ [78] is the talking [image of] sGrol ma, the protecting deity of Jo bo rje (Atīśa), other very remarkable sacred images and the little sleeping cell of ʾJam dbyaṅs c^{c}os rje [79] of ʾBras spuṅs. In the printing house there are many printing blocks, such as those of the opera omnia (*gsuṅ ʾbum*) of rJe Rin po c^{c}e (Tsoṅ k^{c}a pa) and of the first and second Dalai-Lamas.[80]

* * *

To the north of Lhasa lies Se ra,[81] divided into two colleges; there and in the great assembly hall [82] is an endless number of sacred symbols of the three planes. Foremost among them, being also the chief sacred image of the Byes pa college, is the dagger of Grub t^{c}ob ʾDar ʾp^{c}yar.[83] There is also a talking statue of the esoteric form of rTa mgrin (Hayagrīva) in its terrifying aspect,[84] etc. Generally speaking, the three great monasteries of Se [ra], ʾBras [spuṅs] and dGaʾ [ldan], which along with bKra śis lhun po are called f. 5-b « the four great monasteries », are very clearly described, together with the upper and lower Tantric schools (rGyud stod smad), in the very detailed list composed by P^{c}ur bu lcogs byams pa.[85]

In the lower part of the valley near Se ra, at P^{c}a boṅ k^{c}a,[86] a spot where the C^{c}os skyoṅ Sroṅ btsan sgam po meditated, there are many meditation caves and blessing-bestowing sacred symbols of the three planes. This place is famous as the second Devīkoṭa [87] among the 24 holy places. Besides, there are very numerous hermitages, such as dGe ʾp^{c}el ri k^{c}rod [88] of ʾBras spuṅs, sGrub k^{c}aṅ rtse [89] of Se ra,

P^{c}ur bu lcog,[90] mK^{c}ar rdo ri k^{c}rod,[91] C^{c}u bzaṅ ri k^{c}rod,[92] Brag ri[93] old and new, etc.

* * *

Going on upstream from Lhasa, to the north of the gTsaṅ po[94] [lies] Brag yer pa.[95] In the Zla ba p^{c}ug cave,[96] there is a statue (*sku ts^{c}ab*) of O rgyan Rin po c^{c}e and many self-originated [images.[97] Then there are] rDo rje p^{c}ug, Dril bu p^{c}ug, and the mountain cave of the eighty siddhas of Yer pa.[98] In the main temple, on the plate of the offerings to the Jo bo, there is a picture painted with blood from the nose of Jo bo rje. There is also the blessing-bestowing chapel of the Sixteen Arhats,[99] etc. f. 6-a

At ᵓBrom stod,[100] in the sleeping cave of gÑan Lotsawa[101] there is an excellent image of mGon po žal.[102]

Going on to the south of the gTsaṅ po[103] there is the residence of Bla ma Žaṅ,[104] called Ts^{c}al guṅ t^{c}aṅ.[105] It contains a great stūpa, a cell of the terrific deities (*mgon k^{c}aṅ*) dedicated to mGon po P^{c}yag bži pa,[106] and many other sacred symbols of the three planes.

Then, going upwards, at dGe ldan rNam par rgyal baᵓi gliṅ[107] in ᵓBrog there are countless symbols of the planes, foremost among which the globe-shaped relics of rJe Rin po c^{c}e;[108] and also on the encircling path outside [the monastery] numerous self-originated [objects] can be shown.[109]

Going upwards from here, there are numerous holy places and images, such as [the place of] the C^{c}os skyoṅ Ts^{c}aṅs pa Duṅ t^{c}od can[110] of La mo;[111] K^{c}ri k^{c}aṅ in

rGya ma;[112] sKa tsʿal in Mal gro;[113] Žwaʾi lha kʿaṅ[114] in dBu ru; ʾBri guṅrdsoṅ gsar; Yaṅ ri dgon;[115] ʾBri guṅ tʿil;[116] as far as Ti sgrom in gŽo stod.[117] Five or six days are needed for their visit.

On the other side of dGa ldan, to the north of the

f. 6-b gTsaṅ po, there is Lo, the residence of the Sems dpaʾ cʿen po,[118] etc.

* * *

From dGaʾ ldan, crossing a pass,[119] one arrives at g-Yaʾ ma luṅ[120] in the bSam yas region, the meditating place of the great Lotsawa Vairocana.[121] Here his meditation cave, images of O rgyan (Padmasambhava), life-giving water etc., are found.

From here, having passed sÑas mgo[122] and going downwards, behind bSam yas, at Brag dmar mGrin bzaṅ[123] which is the birth place of king Kʿri sroṅ [lde brtsan], there are temples and sacred symbols built anew with most pure materials.

In the Cʿos ʾkʿor cʿen po of bSam yas[124] there is the cupola (*dbu rtse*) with three storeys,[125] the Gliṅ bži[126] and the Gliṅ pʿran,[127] the temple of the upper and lower Yakṣas,[128] the dPe har lcog,[129] the four stūpas[130] and behind them the three Jo mo gliṅ,[131] etc. A description of them is found in the well-ordered general list contained in the *Padma bkaʾ tʿaṅ*[132] The principal sacred symbol is the Jo bo Byaṅ cʿub cʿen po (Mahābodhi) in the lower storey of the dBu rtse.[133] In front, to the right and left, there are two Buddhas, symbols of the protecting deity of the Cʿos rgyal Mes ag tsʿoms can,[134] and a round cup made of a human skull,

which belonged to the mK^{c}an c^{c}en Bodhisattva.[135] In the fortress (bSam yas rdsoṅ) there is an image discovered in f. 7-a a treasure (*gter*) by mṄa᾽ bdag Ñaṅ Rin po c^{c}e, [137] which is the most important of all the images of Slob dpon Gu ru mTs^{c}o skyes rdo rje;[138] his miraculous footprints from the Guṅ t^{c}aṅ pass,[139] etc. On the summit of the Has po ri [140] is the Lha bsaṅ k^{c}aṅ.[141] The rTa mgrin gliṅ (temple of Hayagrīva) [142] is the principal among the *gliṅ* of bSam yas. The chief objects there are the images of ᾽P^{c}ags pa Sems ñid ṅal bso [143] and Jo mo sGrol ma (Tārā), and numerous images and liturgical texts of rTa mgrin according to the method of the *Māyājāla*,[144] etc.

* * *

At mC^{c}ims p^{c}u [145] of bSam yas, in the mystical centre of the place, [there is] Brag dmar ke᾽u ts^{c}aṅ.[146] Here is an image of O rgyan Rin po c^{c}e (Padmasambhava) called Bye ma a kroṅ,[147] the personal work of Vairocana [148] and of T^{c}a mi mGon brtson;[149] [there is also] a Prajñāpāramitā (᾽Bum), [150] protecting deity of K^{c}ri sroṅ lde᾽u brtsan, and other blessing-bestowing symbols of the three planes. On the ceiling of a meditation cave is the *maṇḍala* of the Eight Precepts [151] and other self-originated figures. In front are the marks left by the body of princess Padma gsal,[152] and f. 7-b above it the meditation cave of Vairocana. On the upper part (*dbu rtse*) of this [cave] there is the so-called Blon c^{c}en gur dkar p^{c}ug,[153] which was the meditation cave of O rgyan Rin po c^{c}e and of his disciples, 25 in all.[154] One day is enough for making the tour [of these places]. Beneath Brag dmar ke᾽u ts^{c}aṅ are the dwelling cave of mT^{c}so

rgyal [155] and the meditation cave of the C^{c}os rgyal (K^{c}ri sroṅ lde brtsan), known as upper and lower Ñaṅ p^{c}ug;[156] the Klu ᵓdul k^{c}yuṅ c^{c}en p^{c}ug;[157] the reliquary (*gduṅ ᵓbum*) of Kun mk^{c}yen Kloṅ c^{c}en pa [158] and, near the hermitage (*dben rtsar*), the cave where rGyal ba mc^{c}og dbyaṅs [159] realized his experience of rTa mgrin, etc.

* * *

Generally speaking, this region of bSam yas is known as the northern part of g-Yu ru.[160]

Progressing along the gTsaṅ po, [one finds] the stūpa of Zur mk^{c}ar rdo [161] with most wonderful images of the Five Mystical Families (Rigs lṅa).

Then in the lower part of sGrags [162] there is the « life-power lake » (*bla mts^{c}o*) [163] which was the birth place of Ye śes mts^{c}o rgyal.[164]

In the palace of gŚin rje rol pa [165] at Yoṅs rdsoṅ,[166] which is the chief place in the interior of sGrags, the main
f. 8-a meditation caves are sTeṅ śod [167] and gNas sgo gsar pa.[168] There are also many other [shrines] such as Ṅar p^{c}ug,[169] which is the meditation place of Grub c^{c}en Me loṅ rdo rje;[170] rDsoṅ k^{c}am p^{c}ug,[171] which is a meditation cave of O rgyan Rin po c^{c}e; mK^{c}ar c^{c}en,[172] etc.

The lower part of sGrags is called sGrags Groṅ mo c^{c}e;[173] it is the birth region of gNubs c^{c}en Saṅs rgyas ye śes.[174]

From the lower part of sGrags going upstream along the gTsaṅ po, one finds in succession T^{c}ub bstan rDo rje brag.[175] Close to it is the meditation place of Gliṅ ras,[176] called sNa p^{c}u c^{c}os luṅ.[177]

Still going upwards from rDo rje brag, inside a valley slightly below the Yar stod brag[178] pass [there is] the rMor monastery,[719] the residence of rMor c^{c}en.[180]

In the upper part of the Yar stod brag pass there is the place known as Draṅ sroṅ Srin po ri,[181] the residence of Paṇḍita Vibhūti.[182] Today it is a village of laymen. But still inside a chapel there is a statue of Śaṃvara, which formerly was in the heavenly regions; now and then it utters voices and bestows great blessings.

* * *

In the upper part of Glo bo don steṅ,[183] which is a f. 8-b
valley behind mC^{c}ims p^{c}u of bSam yas, there is a blessing-bestowing stūpa called bKra śis ʾod ʾbar.[184]

Going down from here, in the valleys of rDo[185] and of ʾOn[186] etc. there is bKra śis rdo k^{c}a,[187] a place of residence of rJe Rin po c^{c}e, and the chapel of ʾOn, called Ke ru,[188] built in the times of K^{c}ri sroṅ [lde brtsan]; the stūpa dKar c^{c}uṅ;[189] C^{c}os sdiṅs,[190] the residence of rGyal sras Rin po c^{c}e;[191] ʾOn p^{c}u sTag ts^{c}aṅ,[192] etc. Two or three days are needed for visiting them.

Going downward from here, on the route there are mṄaʾ ris Dwags po Grwa ts^{c}aṅ,[193] and the great place of widespread fame, residence of ʾGro mgon P^{c}ag mo gru pa,[194] called gDan sa mt^{c}il.[195] In general, here are countless sacred symbols of the three planes; and in particular, the foremost of them is a statue called Byi sa ma,[196] which speaks and bestows blessings, and is found in the mud hut of P^{c}ag mo gru.

Below it lies Zaṅs ri mk^{c}ar dmar,[197] the residence

f. 9-a of Ma gcig lab sgron ma,[198] where a talking statue of Ma gcig [199] with her sons is found.

Then, at two or three marching stages to the east, in the region of ᵓOl kᶜa sTag rtse [200] there is the Maitreya of rDsiṅ pᶜyi,[201] ᵓGal pᶜug [202] which was a meditation place of O rgyan Rin po cᶜe, and very numerous places where rJe Rin po cᶜe (Tsoṅ kᶜa pa) meditated.

Then in the Dwags po [203] region there are several important places, such as Dwags la sgam po,[204] Kᶜra mo brag,[205] etc.

At the border between ᵓOl kᶜa and Dwags po lies rGyal me tog tᶜan,[206] a residence of rGyal ba dGe ᵓdun rgya mtsᶜo, and at the top [of the valley] the « life-power lake » (*bla mtsᶜo*) of dMag zor ma [207] where different sorts of apparitions can be seen, and many other places.

Af the frontier of the territory of Dwags po, there are the three regions of Ñaṅ [po],[208] Loṅ [po] [209] and Koṅ [po].[210] Then there is in close sequence sPo bo.[211] The borders of sPo bo are said to touch Glo.[212] To the east of sPo [bo] and Koṅ [po] lies Kᶜyuṅ po,[213] and then Ri bo cᶜe,[214] Naṅ cᶜen,[215] etc., in succession.

* * *

f. 9-b From Zaṅs ri mkᶜar dmar crossing the river by boat one arrives at rTse tᶜaṅ.[216] There are some monasteries, and one can visit remarkable things, such as the Tᶜub pa gser gliṅ ma,[217] i.e. the cave which serves as assembly hall for the lÑa mcᶜod pa,[218] etc.

In a mountain gorge of rTse tᶜaṅ lies the famous bSam gtan gliṅ,[219] formerly a meditation place of Bla ma Dam

pa bSod nams rgyal mts^{c}an,[220] of Yar luṅ pa Seṅ ge rgyal mts^{c}an,[221] of mK^{c}an c^{c}en bSod nams rgyal mc^{c}og [222] etc., depositories of the Sa skya pa tradition. There is also a blessing-bestowing image of mGon po,[223] etc.

The mountain behind rTse t^{c}aṅ is called Zo daṅ gaṅs po ri,[224] said to have been the meditation place of sPrel sgom Byaṅ c^{c}ub sems dpaʾ,[225] an incarnation of Avalokiteśvara; and many other places of pilgrimage.

Slightly above rTse t^{c}aṅ lies sNe gdoṅ Kun bzaṅ rtse;[226] it is the empty site of the former castle of the sDe srid P^{c}ag mo gru pa,[227] lord of most of the districs (*k^{c}ri skor*) of Tibet. At sNe gdoṅ rTse ts^{c}ogs pa,[228] which is at the foot of this castle, there is the talking terracotta statue of K^{c}a c^{c}e Paṇ c^{c}en,[229] a painted image of sGrol f. 10-a
dkar [230] ruined by fire, Indian manuscripts of the *Prajñāpāramitā*, and many remarkable sacred symbols.

Generally speaking, the so-called « four communities » (*ts^{c}ogs sde*) of K^{c}a c^{c}e Paṇ c^{c}en are sNeʾu gdoṅ rTse ts^{c}ogs pa, Grwa p^{c}yi Ts^{c}oṅ ʾdus ts^{c}ogs pa, Grwa naṅ rGyal gliṅ ts^{c}ogs pa and gTsaṅ C^{c}os luṅ ts^{c}ogs pa. [231] It is said that among the sacred symbols existing in all these monasteries there are remarkable objects, such as the clay statue of the Paṇ c^{c}en, his alms bowl etc.

* * *

Of the so-called three stūpas and three sacred places of Yar kluṅ,[232] the three sacred places are K^{c}ra ʾbrug, Śel brag,[233] and the third, although said by some to be Ras c^{c}uṅ p^{c}ug,[234] is generally accepted and recognized as Yum bu gla sgaṅ.[235] The three stūpas are those known by the names of

rTag spyan ᵓbum pa, dGon t^{c}aṅ ᵓbum pa and Ts^{c}e c^{c}u ᵓbum pa.[236]

If one marches from rTse t^{c}aṅ straight to the interior of Yar kluṅ, [one finds] K^{c}ra ᵓbrug [237] in the noble g-Yu ru. Here, in the main temple bKra śis byams sñoms,[238] the most important images are: a stone statue of the rGyal ba
f. 10-b rigs lṅa (the Pañca Tathāgata),[239] which the C^{c}os rgyal Sroṅ btsan sgam po fetched from Zo daṅ gaṅs po ri; a sGrol ma in the act of eating;[240] a *maṇi* [wall] marked by the Six Syllables [of the Oṃ maṇi padme hūṃ formula] etc.; several sorts of chapels; and outside [the temple] there is a stūpa called dBu lṅa ma [241] which purifies sins; and other blessing-bestowing [objects]. Near the K^{c}ra ᵓbrug temple is the rNam rgyal lha k^{c}aṅ,[242] which is the place where rJe Rin po c^{c}e received ordination.

Going up the valley from K^{c}ra ᵓbrug, there lies the place called « The Preaching Chair of Sa skya Paṇḍita »;[243] and in the Yum bu bla mk^{c}ar,[244] which was the palace of the C^{c}os rgyal T^{c}o t^{c}o ri gñan btsan,[245] there is the Jo bo Nor bu bsam ᵓp^{c}el [246] and the protecting deity gÑan po gsaṅ ba,[247] etc.

Then in the Lha k^{c}aṅ gñan ru [248] there is a most remarkable image of sMan paᵓi rgyal po (Bhaisajyaguru) [249] discovered in a treasure. The rTag spyan ᵓbum pa [250] was made by order of dGe bśes sKor c^{c}en [251] of the bKaᵓ gdams pa sect and is famous because it contains the left eye
f. 11-a of the Bodhisattva rTag tu ṅu.[252]

Above this place is the spot where ᵓBrog mi dPal gyi ye śes [253] realized his experience of Ma mo;[254] it is called Yar lha śam po Gaṅs kyi ra ba.[255]

Generally speaking, behind Yar kluṅ in upper and lower

Lho k^{c}a [255] lie E yul,[257] where knowledge (*rig pa*) arose, gÑal,[258] Lo ro,[259] Gro śul [260] and Byar.[261] Then in due order come Tsa ri [262] etc., and then one arrives in Koṅ po.

Descending from the above-mentioned rTag spyan ʾbum pa, there are bKra śis c^{c}os sde,[263] the residence of mT^{c}u stobs kyi dbaṅ p^{c}yug gŽon nu blo gros;[264] and Ras c^{c}uṅ p^{c}ug,[265] the residence of gTsaṅ smyon Heruka,[266] an incarnation of Ras c^{c}uṅ pa;[267] etc. Numerous sacred symbols of the three planes are found in these places.

Then there are the stūpas called dGun t^{c}aṅ ʾBum mo c^{c}e,[268] Sri gcod ʾbum pa [269] and Ne ts^{c}o ʾbum pa.[270]

On the mountain range to the north [lies] the great meditation place known by the name of Śel gyi brag p^{c}ug [271] of Yar kluṅ. At the centre of the meditation cave are a talking image of O rgyan and numerous self-created objects. f. 11-b
Below it there is the mTs^{c}an brgyad lha k^{c}aṅ.[272] In the gNas mt^{c}il bla braṅ [273] there is an image of O rgyan Rin po c^{c}e, his monastic robe resplendent like the sun, his staff and some other sacred symbols. At the mouth of the P^{c}yag ʾts^{c}al [274] pass there is a most remarkable cemetery together with a stūpa. Elsewhere in the neighbourhood there is the secret cave of mTs^{c}o rgyal;[275] and behind it, to the left, there is Padma śel p^{c}ug,[276] famous as the place where O rgyan gliṅ pa [277] found a treasure; and other places. But they are distant.

At the end of the descent from Śel brag there is bTsan t^{c}aṅ g-yu yi lha k^{c}aṅ,[278] founded by queen Ṅaṅ ts^{c}ul byaṅ c^{c}ub,[279] the mother of K^{c}ri sroṅ [lde brtsan]; and close to it is Cog ro Ts^{c}e c^{c}u ʾbum pa,[280] from which life-giving water (*ts^{c}e c^{c}u*) really issues on the fifteenth day of the month (i.e. at full moon).

Behind it, on the summit of the hill called bTsan t^{c}aṅ Lha ri sgo bži,[281] is the place where the first C^{c}os rgyal (Religious king) of Tibet, gÑa' k^{c}ri btsan po,[282] came down from heaven.

* * *

Progressing from the above-mentioned Guṅ t^{c}aṅ 'bum
f. 12-a pa in the direction of 'P^{c}yoṅs rgyas,[283] there are the sPa gor monastery [284] which was the residence of Vairocana,[285] the meditation cave Rog pa rtsa,[286] etc. Visitors are rare because these places, although situated on the route, are unknown to everybody.

On the route which leads upwards from here, at Sol nag T^{c}aṅ po c^{c}e,[287] which was the residence of the *dge ba'i bśes gñen* (*kalyāṇamitra*) K^{c}u ston brTson 'grus g-yuṅ druṅ,[288] there are numerous ancient sacred symbols, such as a black Prajñāpāramitā called Zil pa can (« Splendid »), etc.; and in the sleeping cave of Jo bo rje (Atīśa) a blessing-bestowing image of him.

In the religious school of Ri bo bde c^{c}en [289] in 'P^{c}yoṅs rgyas, founded by Blo gros dpal bzaṅ,[290] who had perfectly understood the *Prajñāpāramitā* in 20,000 *ślokas* (Ñi k^{c}ri) and who was a disciple of mK^{c}as grub dGe legs dpal bzaṅ,[291] there are numerous blessing-bestowing symbols of the three planes.

Near this school there is the castle of 'P^{c}yiṅ pa sTag rtse,[292] which was formerly the palace of the famous *sde pa* of 'P^{c}yoṅs rgyas [293] descending from a family of Za hor,[294] and was the place where later the Fifth Dalai-Lama was born. Slightly above this, there is a a bas-relief image of

the corpse of the C^{c}os rgyal Sroṅ btsan sgam po; it is called f. 12-b
Baṅ so dmar po (« Red Tomb »).[295] The tomb itself is in the shape of an earth mound. Above it are the chapel built by Ñaṅ sMan luṅ pa [296] and some great blessing-bestowing symbols of the three planes.

In the upper part of the Don mk^{c}ar valley,[297] which is near this place, lies Ts^{c}e riṅ ljoṅs,[298] the residence of Kun mk^{c}yen ᵓJigs med gliṅ pa,[299] where are a stūpa containing the pill-shaped relics of the Kun mk^{c}yen, and remarkable symbols of the three planes.

Slightly above the tomb of Sroṅ btsan sgam po in ᵓP^{c}yoṅs rgyas, lies ᵓP^{c}yoṅs rgyas dPal ri,[300] the residence of the ᵓP^{c}reṅ po gTer c^{c}en Śes rab ᵓod zer,[301] an incarnation of Vairocana. Although formerly this was the most important college of the rÑiṅ ma pa sect, being called rDor smin dPal ri,[302] nowadays the name is nothing but simply Dpal ri dgon. There are the image of Guru Rin po c^{c}e (Padmasambhava) and other great blessing-bestowing symbols of the three planes.

Generally speaking, in this direction lies the sPyan g-yas [303] valley; here is the sPyan g-yas Lha k^{c}aṅ,[304]
where the ᵓGos Lotsawa gŽon nu dpal [305] went to school; f. 13-a
and besides there are many side-valleys (*luṅ lag*), such as ᵓP^{c}yos,[306] P^{c}u luṅ,[307] etc.

The exact description of the above-mentioned places, like bSam yas, rTa mgrin gliṅ, the image with the foot marks of mTs^{c}o skyes rdo rje, mC^{c}ims p^{c}u, the stūpa bKra śis ᵓod ᵓbar, the tomb of Sroṅ btsan [sgam po] in ᵓP^{c}yoṅs rgyas, dPal ri, Ts^{c}e riṅ ljoṅs, etc., is to be found in the *gTam ts^{c}ogs* of mK^{c}yen brtse Rin po c^{c}e.[308] Besides, in the *gTam ts^{c}ogs* we find also the description of Ti sgro in gŽo

stod, Żwaᵓi lha kᶜaṅ in dBu ru, dKar po zaṅs [309] in Lho mon etc.

* * *

Travelling from rTse tᶜaṅ to the south of the gTsaṅ po, [this region] in general is called the southern part of dBu ru.

And thus, progressing upstream along the course of the gTsaṅ po, one finds first the famous Bya sa Lha kᶜaṅ [310] with the great image of rNam snaṅ (Vairocana) made by order of the Cᶜos rgyal dPal ᵓkᶜor btsan.[311]

Then in succession, in the upper part of Byiṅ [312] there
f. 13-b is Byiṅ mda ᵓO dkar brag,[313] a meditation place of O rgyan Rin po cᶜe.

In the lower part of Grwa pᶜyi,[314] in a monastery called Tsᶜoṅ ᵓdus tsᶜogs pa [315] there are many important sacred symbols, such as a clay statue of [Kᶜa cᶜe] Paṇ cᶜen,[316] the heart of mKᶜas grub Kᶜyuṅ po rNal ᵓbyor [317] transformed into a great number of particles (*dhātu*), etc.

In the upper part of that [valley], both in the college and in the palace of O rgyan sMin grol gliṅ,[318] there are numerous chapels and most pure blessing-bestowing symbols of the three planes; and the chief object is the relics of gTer cᶜen Rin po cᶜe,[319] etc.

In a place reached by going upstream from Tsᶜoṅ ᵓdus tsᶜogs pa along the course of the gTsaṅ po, in the lower part of the Grwa naṅ valley, there is Grwa naṅ,[320] the residence of the gTer ston Grwa pa mṄon śes.[321] Then in succession comes the sKu ᵓbum mTᶜoṅ grol cᶜen mo,[322] which was the residence of Paṇ cᶜen Byams pa gliṅ pa;[323] many chapels,

most pure in substance, are found in it. Nearby are Yar rje Lha k^{c}aṅ,[324] which was the birth place of Kun mk^{c}yen Kloṅ c^{c}en pa [325] and the residence of O rgyan gliṅ pa;[326] brGyad gliṅ ts^{c}ogs pa [327] of Grwa naṅ; g-Yu sgaṅ brag [328] of Grwa; Dar rgyas c^{c}os gliṅ,[329] the ancient seat f. 14-a
of sMin gliṅ;[330] Grwa sdiṅs po c^{c}e [331] of the ᵓBrug pa sect; etc.

Going upstream from here along the course of the gTsaṅ po, in the upper part of rNam rab [332] there is Dwags po Grwa ts^{c}aṅ [333] of the Sa skya pa sect. Near to it, at gŽuṅ sPre žiṅ,[334] the residence of rṄog C^{c}os sku rdo rje,[335] there is a stūpa containing the relics of Mar pa Lo-tsawa,[336] a talking [image of] Lha mo bDud gsol ma,[337] the meeting place of Mi la [ras pa] [338] and rṄog ston,[339] the place where rṄog ston ascended to heaven, etc.

Going upstream from here along the course of the gTsaṅ po, [one finds] successively T^{c}ub bstan Ra ba smad [340] and a small Sa skya pa monastery called gDuṅ p^{c}ud c^{c}os ᵓk^{c}or;[341] then the residence of rDo rje gdan pa Kun dgaᵓ rnam rgyal,[342] i.e. Goṅ dkar C^{c}os grwa,[343] which has a perfect arrangement of hermitages and colleges. In the main chapel inside the great assembly hall there are remarkable [objects], such as an image of Śākyamuni [painted or en-graved] on the skull [which served as] ritual cup to Paṇḍita Gayadhara.[344] In this monastery there is also the realization f. 14-b
and the cult (*sgrub mc^{c}od*: *sādhana* and *pūjā*) of about 45 *maṇḍalas* belonging to the four classes of Tantras.[345]

Upwards from this place is the bDe c^{c}en c^{c}os ᵓk^{c}or [346] of the ᵓBrug pa sect, etc.

* * *

Having passed through the Yar kluṅ region, one arrives in Lho brag.[347] Crossing over from the region above Ri bo bde c^{c}en in ᵓP^{c}yoṅs rgyas, [one arrives] at the great village called lCag rtse Gri gu,[348] with an old temple inside which there is a blessing-bestowing [image of] Jo bo.[349]

Then in succession, after having passed Byaṅ t^{c}aṅ [350] one arrives first of all in the eastern part of Lho brag. There lies sMra bo lcogs,[351] the residence of mÑaᵓ bdag Ñaṅ,[352] where are some blessing-bestowing objects, such as an image of the Rigs gsum mgon po.[353] Under it, in the home fief (*gžis ka*) of Bla ma mÑaᵓ bdag pa[Ñaṅ], numerous sacred symbols are said to be found, such as the original manuscript of the chief book (*bla dpe*) of the C^{c}os rgyal, which is a part of the *bKaᵓ brgyad bde gśegs ᵓdus pa.*[354]

Then in succession there are gNas gži Ži k^{c}ro lha k^{c}aṅ,[355] which is the seat of the descendants of Gu ru C^{c}os
f. 15-a dbaṅ;[356] Brag srin mo sbar rjes,[357] which is the place where mÑaᵓ bdag Ñaṅ discovered a treasure; Ban pa T^{c}ig p^{c}yi [358] and sGro ba dgon,[359] the residences of Lho brag P^{c}yag rdor pa Nam mk^{c}aᵓ rgyal mts^{c}an.[360] At Ban pa Drug ral lha k^{c}aṅ,[361] founded by gTer ston mC^{c}og ldan mgon po,[362] there is a very large image of the Slob dpon Rin po c^{c}e (Padmasambhava).

Coming from a valley between Ban pa and mK^{c}ar c^{c}u,[363] after having crossed a snowy pass,[364] at the head of the Mon Ku ru valley [365] there is the remarkable place called Ne riṅ Seṅ ge rdsoṅ gsum [366] in Mon k^{c}a,[367] where the ceremony of the *p^{c}ur pa* [according to the method] of O rgyan Rin po c^{c}e [368] is performed. But it is impossible to cross

over except in the middle of summer. Going down from Seṅ ge rdsoṅ, after having passed Rol mo sdiṅs [369] in sBas yul [370] and other places, one arrives at Mon gyi mt^{c}il.[371]

Below mK^{c}ar c^{c}u [372] in Lho brag there is a temple intended for the conversion of the frontier people, called Lho brag Lha k^{c}aṅ;[373] here are some blessing-bestowing symbols, foremost among which a statue of rNam par snaṅ mdsad (Vairocana) etc. In that place mṄa᾽ bdag Ñaṅ [374] f. 15-b
extracted from a treasure the text of the *bKa᾽ brgyad bde gśegs ᾽dus pa.*[375]

Then at mK^{c}ar c^{c}u [376] itself there is the dPal gyi p^{c}ug riṅ,[377] the place where gNubs Nam mk^{c}a᾽i sñiṅ po [378] obtained complete realization. There is also the remarkable cave where O rgyan Rin po c^{c}e meditated, called mK^{c}ar c^{c}u lCags p^{c}ur can;[379] this is the place where Gu ru C^{c}os dbaṅ [380] discovered a treasure. Close to it is the place called Lha mo mk^{c}ar c^{c}en, which is said to be Devīkoṭa,[381] one of the 24 sacred places. It is a most remarkable shrine, dedicated to bDe mc^{c}og (Śaṃvara).

Below Lho brag Lha k^{c}aṅ, on the hill facing the bridge, there is the place called Ts^{c}e lam dPal gyi ri,[382] with a meditation cave of O rgyan, a spring of life-water, etc.

At about two day of marching from here lie the residences of rJe Mar pa:[383] Sras mk^{c}ar dgu t^{c}og [384] and Lho Gro bo luṅ.[385] Here are the separate sleeping rooms of Mar pa and bDag med ma,[386] lTag gña᾽ luṅ bstan p^{c}ug [387] which was the meditation place of Mi la ras pa,[388] and other remarkable meditation places. f. 16-a

Then in succession, at sGrub mts^{c}o Padma gliṅ [389] there are some most holy symbols, such as an image of P^{c}yag

rdor (Vajrapāṇi) coming from a treasure. Some count this lake among the four famous great lakes;[390] and also the marks of the hands of Slob dpon Rin po c^{c}e (Padmasambhava) are said to be here.[391]

Having crossed the sBrum[392] pass, one arrives at Lha luṅ[393] in Western Lho brag. This was at first a residence of the bKa' rgyud pa. Today it is under the protection of a series of incarnations of the verbal plane of the descendants of Pad gliṅ.[394] There are many sacred symbols of the three planes, and among the remarkable objects there is the skull of Kun mk^{c}yen Kloṅ c^{c}en pa[395] and a highly miraculous heap of his relics (*dhātu*), etc.

Then at La yag Gu ru Lha k^{c}aṅ,[396] the residence of Gu ru C^{c}os dbaṅ,[397] there are many sacred objects, foremost among which a famous and miraculous image of Jo bo, discovered by C^{c}os dbaṅ in a treasure.

Then in a sort of village called dGon pa Lhas ltag[398] there are very numerous wonderful symbols, coming from
f. 16-b the family of 'Gro mgon gTsaṅ pa rGya ras.[399] In a temple called sKyi c^{c}u Lha k^{c}aṅ,[400] intended for the conversion of the frontier people and built by the C^{c}os rgyal Sroṅ btsan sgam po, there is an image of rNam snaṅ (Vairocana), etc.

* * *

Then, having crossed a pass[401] and gone through P^{c}u ma Byaṅ t^{c}aṅ,[402] from the Ñe ro luṅ[403] to the south of Śel mk^{c}ar rGyal rtse[404] in g-Yas ru,[405] which is known as one of the two districts (*ru*) of gTsaṅ, one arrives at sGo bži re t^{c}aṅ.[406] Its neighbourhood is the birth country of g-Yu t^{c}og Yon tan mgon po.[407]

In the upper part of the valley, following upstream the course of that river,[408] there is the famous Rwa luṅ [409] of the ᵓBrug pa, the residence of ᵓGro mgon gTsaṅ pa rGya ras;[410] there is an endless number of symbols of the three planes, foremost among which a universe-conquering (*k^{c}ams gsum zil gnon*) mask of gTsaṅ pa rGya ras, etc.

Going down from sGo bži, at one day's stage there is the dPal ᵓk^{c}or c^{c}os sde,[411] built by the C^{c}os rgyal of f. 17-a rGyal rtse, Rab brtan kun bzaṅ ᵓp^{c}ags;[412] it is famous for having been prophesied by the Buddha. [It has] 16 colleges belonging to the three [sects] Sa [skya pa], Bu [ston pa] and dGe [lugs pa],[413] and containing numerous symbols of the three planes. Foremost among these symbols is the great Buddha in the assembly hall,[414] etc. Inside the great stūpa there is a chapel where several deities of the *Grub t^{c}abs brgya rtsa* [415] cycle are standing. Numerous realizations and cult acts (*sādhana* and *pūjā*) of the four classes of Tantra take place here.

On the other side in front of the monastery there is rTse c^{c}en C^{c}os sde,[416] the residence of the Grub c^{c}en Kun dgaᵓ blo gros,[417] an incarnation of Bu ston Rin po c^{c}e.

Through the centre of rGyal rtse passes the [river] known as Ñaṅ gSer gžuṅ riṅ mo.[418]

To the south of the Ñaṅ c^{c}u river, there is the rTsis gnas gsar,[419] which is counted among the temples intended for the conversion of the frontier people.[420] In the interior there is an image of Yum c^{c}en mo (the Great Mother).[421]

To the north is sPos k^{c}aṅ [422] in Ñaṅ stod,[423] counted among the four [major] monastic communities of the dGe lugs pa. Numerous sacred symbols of the times of K^{c}a c^{c}e Paṇ c^{c}en are said to be here.[424]

f. 17-b Going on from P a r n a m [425] on the other bank of the river, one arrives at Ž w a l u ,[426] the residence of Bu ston Rin po c^{c}e.[427] In the centre (*mt^{c}il*) of Žwa lu there are several sacred symbols of the three planes, such as a self-originated [image of] T^{c}ugs rje c^{c}en po (Avalokiteśvara),[428] etc. At Ri sbug [429] there are: an image of Bu ston Rin po c^{c}e; the stūpa mT^{c}oṅ grol c^{c}en mo, which was built for fulfilling the wish of (i.e. as a funeral offering for) the mother [of Bu ston]; and above all the initiation cup of Birwa pa [430] together with its water; also some sacred objects, such as the offerings to the body of Bu ston Rin po c^{c}e, etc; but these are [kept] under the seal of gŽis ka rtse.[431]

Below the centre of Žwa lu, at r G y a n g o ṅ [432] in Ñ a ṅ s m a d ,[433] there is a blessing-bestowing shrine of the goddess Rab brtan ma.[434] This is the place where C^{c}os rje Sa [skya] Paṇ[ḍita] [435] received ordination; there is a blessing-bestowing stone basin, which is the vessel where he washed his hair. By drinking the washing water in it, a great knowledge is said to be obtained.

Beyond a pass near Žwa lu there is the T^{c} a r p a [436] monastery, the residence of the T^{c}ar pa Lotsawa.[437] Several sacred objects are said to have existed formerly here, such
f. 18-a as the begging bowl of K^{c}a c^{c}e Paṇ c^{c}en Rin po c^{c}e,[438] etc.

* * *

Following the caravan route from Pa rnam, in about one day's march one arrives at g Ž i s k a r t s e .[439] On this stretch there is a village called Z u r g S a ṅ s ṅ a g s g l i ṅ ,[440] which was formerly the premier monastery of the traditional teaching of the rÑiṅ ma pa. Nowadays it is the palace where

the descendants of the Zur family [441] reside. Here is the great blessing-bestowing *pᶜur pa*, the symbol of the protecting deity of the earlier Bla ma Grub cᶜen of the Zur family.[442]

On one side of the town of gŽis ka rtse lies a great tomb, enshrining the relics of ᵓU yug pa Rig paᵓi seṅ ge.[443] By circumambulating it and offering prayers, a great proficiency in logical disputation is said to be attained.

At bKra śis lhun po [444] there are the great Maitreya (Byams cᶜen), which is the principal image, and the relics of the Paṇ cᶜen Blo bzaṅ cᶜoṣ rgyan,[446] Blo bzaṅ ye śes,[447] dPal ldan ye śes [448] and bsTan paᵓi ñi ma.[449] There are also several old blessing-bestowing objects, particularly the Maitreya of dGaᵓ gdoṅ,[450] the Ṅur smrig sGrol ma,[451] etc. [Other] sacred symbols are the knife of rJe btsun Mi la [ras pa],[452] the robes of several ancient bKaᵓ gdams pa, and sacred objects of various kinds. The so-called rDo ma moᵓi brod pa,[453] which is said to be a jewel, and other things too are here; but if one begs to see them, [an offering of] one hundred lamps and of other gifts is necessary. f. 18-b

Going upward from bKra śis lhun po, one finds sNar tᶜaṅ,[454] founded by gTum ston Blo gros grags pa,[455] residence of the descendants of mCᶜims ston [456] and place of origin of the bKaᵓ gdams pa doctrine. Here in general numerous sacred symbols of the three planes are extant, and particularly a blessing-bestowing image known by the name of Cᶜu mig sGrol ma. There are also the blocks of the edition of the bKaᵓ ᵓgyur and of the bsTan ᵓgyur carved in the time of the lord (*dpon po*) Pᶜo lha Tᶜaᵓi ji,[458] and the blocks of the Jātakas of the Buddha [459] and of the *tᶜaṅ ka* of the Sixteen Arhats,[460] and other sacred objects, such as the

crystal staff of ʾBrom ston,[461] and the images of many an-
f. 19-a cient bKaʾ gdams pa lamas, and chiefly of the incarnations of the Arhats who were the noble lamas of the sNar tʿaṅ pa,[462] etc. If one wishes to be admitted to see them, one must apply for a letter [to this effect] from bKra śis lhun po.

Behind this place lies Byaṅ cʿen ri kʿrod,[463] which is a noble meditation place of the bKaʾ gdams pa, and particularly of sNar tʿaṅ Saṅs rgyas sgom pa,[464] and the chief holy place of dPal mgon žal.[465]

Near sNar tʿaṅ is Cʿu mig riṅ mo[466] of gTsaṅ, which formerly was reckoned in the series of the great bKaʾ gdams pa monasteries; it is the place where ʾPʿags pa Rin po cʿe[467] assembled a great council. But nowadays it is a village of laymen. A chapel and some sacred symbols of the three planes may be visited.

* * *

At half-a-dayʾs march from sNar tʿaṅ there is the monastery of Ṅor E waṃ,[468] with 18 colleges under five different heads.[469] Here are generally speaking many sacred symbols of the three planes, and particularly inside the palace the little sleeping cell of Ṅor cʿen.[470] In the Lam zab
f. 19-b pʿug[471] there are the images of the succession of teachers of the Lam ʾbras,[472] some manuscripts and sealed books. Under it lies the chapel for the ordination [of the monks].[473] In the Lam ʾbras Lha kʿaṅ there are the images and relics of the series of the abbots, as well as of the succession of teachers of the Lam ʾbras, beginning with the image of Ṅor cʿen.[474] In the ʾDu kʿaṅ pʿug (« cave of the assembly hall »)

there are many blessing-bestowing symbols of the T^{c}ub c^{c}en (Mahāmuni, the Buddha).[475] In the T^{c}ar rtse Bla braṅ [476] some sacred objects may be visited, such as the famous skull from which Birwa pa [477] ate, and the *vajra* of heavenly iron (meteorite) which is the symbol of the spiritual plane of mGon po,[478] etc. Below the monastery there are, generally speaking, many symbols of the three planes, such as the eight stūpas of the bDe gśegs (Sugata, the Buddhas) built by Ṅor c^{c}en.[479]

* * *

After Ṅor, crossing the C^{c}ag c^{c}ag pass, by a march of about three days one arrives at dPal Sa skya,[481] belonging to Ru lag, one of the two districts (Ru lag and g-Yon ru) of gTsaṅ. There is generally speaking an infinite number of temples and symbols of the three planes, as it appears from the list which is famous because it has been compiled by mK^{c}an c^{c}en Ku dgaʾ zla ʾod,[482] and from other texts. f. 20-a
The chief sacred objects, famous as the four objects which are miraculous manifestations [of the deity],[483] are the following: in the dBu rtse [484] the image of ʾJam dbyaṅs (Mañjughoṣa) called gZi ʾod ʾbar ba (« Light spreading out »);[485] in the sGo rum,[486] the bSe ʾbag nag po ʾp^{c}ur śes (« Flying black-leather image »);[487] in the g-Yu mk^{c}ar mo,[488] the image of sGrol ma Sems dpaʾ sum brtsegs,[489] which is the external symbol brought by Ba ri ba;[490] and the rNam rgyal mc^{c}od rten.[491] Besides, to the east of the Ñin dgon bla braṅ [492] there is the meditation cave where Sa c^{c}en [493] had a vision of ʾJam dbyaṅs. Behind the Ñin dgon is the place where Slob dpon bSod nams rtse mo [494] ascended to heaven. In the Žabs brtan Lha k^{c}aṅ [495] of the Ñin dgon there is the

bas-relief image of rJe btsun Grags pa.[496] Above the sGo rum there is the blessing-bestowing chair upon which rJe Sa [skya] Paṇ [c^{c}en] composed the *Rig gter*.[497] In the dBu rtse there is an image of ʾJam dbyaṅs called Gar gzigs ma (« Looking to all sides »),[499] painted by the Sa Paṇ. In the gŽi t^{c}og Bla braṅ [500] there is a large number of sacred symbols of the three planes, most remarkable among which are
f. 20-b those on the south and on the north. In its lower part there is the universe-conquering (*k^{c}ams gsum zil gnon*) chair of ʾP^{c}ags pa Rin po c^{c}e.[501] In the chapel of Srib dgon sprul pa [502] there is a Buddha called ʾDsam gliṅ g-yas bžag [503] and symbols of the three planes in numbers surpassing the capacity of human mind, such as the Wall of Religion (*c^{c}os brtsigs*) [504] similar to accumulated rocks; there is also the conch-shell of the religion of the Buddha, called dKar mo rgyan grags.[505] On the route going upstream along the K^{c}aʾu river [506] there is the place called P^{c}ru ma,[507] which is the birth place of Sa c^{c}en; there is a stupa enclosing the placenta of the time of his birth, etc. Then [one finds] in succession the mountain hermitage of K^{c}aʾu brag rdsoṅ nag po,[508] a residence of mGon po žal;[509] and Bya ʾgyur padma ʾod,[510] a meditation place of rJe btsun Grags pa,[511] of the Sa [skya] Lo[tsawa] ʾJam paʾi rdo rje,[512] etc. Near Sa skya is the blessing bestowing shrine of dMag zor ma,[513] called bSam gliṅ,[514] etc.

* * *

At the distance of one dayʾs journey toward the west from Sa skya, there is the Maṅ mk^{c}ar valley.[515]

f. 21-a In its upper part lies C^{c}a luṅ rDo rjeʾi brag

rdsoṅ,[516] a meditation place of rJe btsun grags pa,[517] Ts^{c}ar c^{c}en [518] and others. Then in succession the so-called thirteen great caves may be visited, such as T^{c}ub bstan dge ᵓp^{c}el [519] in Maṅ mk^{c}ar, the residence of Ts^{c}ar c^{c}en;[520] Myu gu luṅ [521] in Maṅ mk^{c}ar, the residence of ᵓBrog mi Lotsawa [522] — this is a place where nowadays there is nobody but its keeper —; ᵓOd gsal zla ba p^{c}ug,[523] the sleeping cave of ᵓBrog mi; sGra bsgyur lo tsā p^{c}ug,[524] where the Sanskrit texts were translated; gSuṅ ṅag lam ᵓbras p^{c}ug,[525] the place in which the Lam ᵓbras was granted, etc. All these places are mere caves. Then in succession there is a desert spot which was the residence of the magician (*sṅags ᵓc^{c}aṅ*) bSod nams c^{c}os ᵓp^{c}el,[526] etc.

In the centre of Maṅ mk^{c}ar there is a village which is said to be the birth place of the rMa Lotsawa Rin c^{c}en mc^{c}og.[527]

In the lower part of Maṅ mk^{c}ar lies mDar Groṅ mo c^{c}e,[528] which is held by the continuators of Ts^{c}ar c^{c}en Rin f. 21-b
po c^{c}e.[529] Here is the blessing-bestowing tomb of Ts^{c}ar c^{c}en Rin po c^{c}e. Nearby lies also Se m^{c}kar c^{c}uṅ.[530]

At the foot of the place called Gram pa Lha rtse [531] there is the meditation cave where the ᵓBrog mi Lotsawa and Gayadhara met for the first time.

From here going in the direction of Yar stod [533] there is gCuṅ Ri bo c^{c}e,[534] the residence of Grub c^{c}en T^{c}aṅ ston rgyal po.[535]

Progressing to the north on the opposite bank of the Gtsaṅ po, there are Byaṅ Ṅam riṅ;[536] Zaṅ zaṅ Lha brag,[537] the place where Rig ᵓdsin rGod ldem [538] discovered a treasure; Ri bo bkra bzaṅ;[539] Ri kun tu gzigs;[540] sKya bo k^{c}a gdoṅ [541] of the north, the place where Sa

c^{c}en ascended to heaven; and many other places; but they are far away.

Going in succession from La stod [542] upwards, there are the residences of P^{c}a dam pa,[543] Diṅ ri Gaṅs dkar;[544] rTsibs ri rGod ts^{c}aṅ,[546] a meditation place of the bKaʾ rgyud pa in general and of rGod ts^{c}aṅ pa [547] in particular; Guṅ t^{c}aṅ [548] in Maṅ yul,[549] the birth place of Mi la [ras pa];[550] and Yol mo Gaṅs kyi ra ba.[551]

f. 22-a After sKyid groṅ [552] of Maṅ yul there is Bal yul (Nepal), etc.; and from northern La stod as far as the Gaṅs Ti se (the Kailāsa) there are endless important places.

* * *

Near the above-mentioned Lha rtse there is the temple of the Gram pa [553] country in Ru lag, the place where the *Leʾu bdun ma* [554] and other texts were found by the gTer ston bZaṅ po grags pa [555] in the temple [intended] for the conversion of the frontier people: [this is] rGyaṅs ʾbum mo c^{c}e.[556] At rGyaṅs yon po luṅ [557] there is the meditation cave of the Slob dpon (Padmasambhava).

Then in succession there was Žaṅ Pags t^{c}aṅ diṅ,[558] the residence of Žaṅ ston C^{c}os ʾbar;[559] but today there is nothing but the empty place.

Then comes dGaʾ ldan P^{c}un ts^{c}ogs gliṅ,[560] rebuilt by rJe btsun Tāranātha;[561] today the religious system [there followed] is that of the dGe lugs pa. In both the hills and the valley many most pure and miraculous temples, hermitages, sacred symbols of the three planes, etc., are laid out.

f. 22-b In the upper part of its valley, there is a hermitage known as Jo mo naṅ,[562] the residence of Kun mk^{c}yen Dol

bu ba;[563] here are many blessing-bestowing symbols of the three planes, such as the sKu ʾbum mT^{c}oṅ grol c^{c}en mo,[564] and in general there are many meditation caves which may be visited; they are described in detail in the guide of the place composed by Tārānātha.[565] Close to P^{c}un [ts^{c}ogs] gliṅ is the Brag ram mGon k^{c}aṅ,[566] which is a very famous shrine of Bek rtse.[567]

At about one day's march from P^{c}un ts^{c}ogs gliṅ there is the temple of Bo doṅ e,[568] founded by the *dge baʾi bśes gñen* (*kalyāṇamitra*) Mudra c^{c}en po [569] and residence of dPaṅ Lotsawa c^{c}en po and his nephew,[570] and of the Bo doṅ Paṇ c^{c}en [571] etc. But today it is occupied by married monks (*ser k^{c}yim*). One may visit there some blessing-bestowing sacred symbols, such as the statue made of the ashes (*dhātu*) of the Bo doṅ Paṇ c^{c}en.

Nearby is the place called mÑan yod Bya rgod gśoṅ.[572] It is a temple [intended for] the conversion of the frontier people, [built] at the time of the C^{c}os rgyal (Sroṅ btsan sgam po). There is a blessing-bestowing image of rNam sras (Vaiśravaṇa) [573] with a red lance. Although in the time of Maṅ t^{c}os Klu sgrub rgya mts^{c}o [574] etc. it was f. 23-a a great Sa skya pa school of metaphysics, today nothing is left but the name. Also the lama called sÑiṅ ri ba,[575] descendant of Grub t^{c}ob ʾDar ʾp^{c}yar,[576] resided in this region.

At about one day's march from Bo doṅ there are sÑon mo c^{c}os rdsoṅ [577] and the so-called adamantine palace of Śab dge sdiṅs,[578] the residence of the earlier lamas of the Sa skya pa.

Near to it is K^{c}ro p^{c}u Byams c^{c}en c^{c}os sde,[579] the residence of K^{c}ro p^{c}u Lotsawa Byams paʾi dpal.[580] Here one may visit a statue of Maitreya (Byams pa) at the age of eight,

a great deity measuring eighty cubits, marvelous among the few golden statues of Tibet;[581] and thirteen other most noble objects, etc. Even if one does not perform the pilgrimage around the places in the upper region (sTod), such as Maṅ mkᶜar etc., if he descends from Sa skya and passes through Śab dge sdiṅs, one arrives here (at Kᶜro pᶜu).

After Kᶜro pᶜu there is G a ṅ s c a n c ᶜ o s ʾp ᶜ e l,[582] the
f. 23-b residence of Paṇ cᶜen bZaṅ po bkra śis,[583] where is a blessing-bestowing image of dMag zor ma.[584] From here, crossing the sTag la nub pass,[585] one arrives at sNar tᶜaṅ.

* * *

Progressing from gŽis ka rtse on the opposite bank of the gTsaṅ po, in the r T a n a g [586] country there are T ᶜ u b b s t a n r n a m r g y a l,[587] the residence of Kun mkᶜyen bSod nams seṅ ge;[588] the blessing-bestowing meditation cave of ʾGos Lotsawa Kʾug pa Lha btsas;[589] s G r o l m a p ᶜ ug,[590] the residence of the descendants of sGrol cᶜen.[591]

Then progressing upstream along the gTsaṅ po, [one finds] in succession ʾJ a d T ᶜ u b b s t a n,[592] and b Ž a d d Ṅ u l c ᶜ u c ᶜ o s r d s o ṅ,[593] the residence of rGyal sras Tᶜogs med.[594]

In the upper and lower portions of the M u s valley [595] one finds the residences of Mus cᶜen Sems dpaʾ cᶜen po:[596] the hermitage (*dben gnas*) b S a m g t a n p ᶜ ug,[597] G l e l u ṅ,[598] s T a g m o g l i ṅ k ᶜ a [599] etc.

If, keeping to the north of the gTsaṅ po, one goes downstream, [one reaches] the Ś a ṅ s [600] valley. In its upper, lower and middle portions there are in general many places and sacred symbols. In particular, in lower Śaṅs there is

Śaṅs mdaʾ dPal c^{c}en,[601] the meditation place of Zur senior and junior.[602] In central Śaṅs there are Žaṅ žaṅ rDo rje gdan [603] of Śaṅs, the residence of Grub c^{c}en K^{c}yuṅ po rNal ʾbyor;[604] rMog cog,[605] the residence of Grub c^{c}en rMog cog pa;[606] and ʾBaʾ ra Brag dkar,[607] the residence of Grub c^{c}en ʾBaʾ ra pa.[608] In upper Śaṅs there is the principal of all the meditation places of gTsaṅ, viz. the palace of bDe gśegs ʾdus pa at Śaṅs Zam bu luṅ.[609] Nearby and in front of it is the great sacred place Sog po ʾdsul k^{c}uṅ [610] and other very remarkable places. f. 24-a

From Śaṅs, having crossed the P^{c}ar [611] pass, one arrives in ʾU yug.[612] In its upper and lower parts there is the residence of Ram ldiṅ ma bDe gśegs ʾbyuṅ gnas [613] of the bKaʾ gdams pa sect, viz. the monastery of lDiṅ ma [614] in ʾU yug; here are some blessing-bestowing symbols of the three planes, and chiefly a spring which delivers from evil, etc. Further down, at Lug gdoṅ,[615] there is a meditation cave of Slob dpon Rin po c^{c}e (Padmasambhava).[616] In lower ʾU yug there are the castle (*sku mk^{c}ar*) of the Dam can,[617] the Gos sṅon Lha k^{c}aṅ,[618] etc.

From upper ʾU yug, after having crossed a pass,[619] one arrives successively at T^{c}ub bstan Yaṅs pa can,[620] a residence of the Red Cap (Žwa dmar) Karma pa, at the Byaṅ gNam mts^{c}o (the Tengri-nor), etc. f. 24-b

From lower ʾU yug one arrives in succession at gŽu sÑe mo.[621] The birth place of Vairocana [622] and the footprints of him at the age of eight are said to be at sÑe mo.

From ʾU yug, progressing by the mTs^{c}ur p^{c}u la rgan (the High mTs^{c}ur p^{c}u Pass),[623] one arrives at mTs^{c}ur p^{c}u in sTod luṅ.[624]

* * *

From the above-mentioned gŽis ka rtse following the gTsaṅ po on its southern bank and going downstream, there is Tᶜub bstan gSer mdog can,[625] the residence of Paṇ cᶜen Śākya mcʾog ldan.[626] Although this was formerly a great school of metaphysics (*mtsᶜan ñid*) today nothing is left but the name. Still, there are some blessing-bestowing sacred symbols of the three planes.

In the upper part of sPan tᶜag ma of this region there is the place called Zur ʾUg pa luṅ,[627] which was formerly a great residence of the rÑiṅ ma pa of the earlier period. Although today it is merely a village, there are still some chapels and blessing-bestowing sacred objects.

f. 25-a At Pᶜuṅ po Ri bo cᶜe [628] there is a meditation place of O rgyan (Padmasambhava) and the place where rGya Žaṅ kᶜrom [629] discovered a treasure; there is also a college founded in the time of the Fifth Dalai Lama.

In Roṅ cᶜen [630] of gTsaṅ there is the Byams cᶜen cᶜos sde [631] monastery founded by Sems dpaʾ cᶜen po gŽon nu rgyal mcᶜog.[632] Here are many symbols of the three planes, such as an image of Byams pa (Maitreya) similar to the Byams pa of Kᶜro pᶜu.[633]

In Roṅ cᶜuṅ [634] of gTsaṅ there are upper and lower ʾBras yul sKyed ʾtsᶜal pa,[635] and Kᶜams bu luṅ,[636] the place where Byaṅ bdag bKra śis stobs rgyal [637] discovered treasures; there is a meditation cave of O rgyan (Padmasambhava), etc.

In the centre of Roṅ cᶜen there are Ṅur smrig sgrol ma kᶜaṅ;[638] Gaṅs ra ṅes gsaṅ rdo rje gliṅ,[639] a re-

sidence of the rÑiṅ ma pa; and Dum pa C^{c}u ts^{c}an k^{c}a,[640] the birth place of gTer ston Žaṅ k^{c}rom.[641]

In the upper part of Roṅ there is the meditation place of sNa nam rDo rje bdud ᵓjoms.[642]

From here, having crossed a pass,[643] one arrives at Yar ᵓbrog mts^{c}o k^{c}a,[644] and, having crossed the Gam pa la,[645] at dPal C^{c}u bo ri.[646] This C^{c}u bo ri is famous because f. 25-b
there is a mountain which gives prosperity to Tibet, with one hundred and [eight] springs one hundred and [eight] meditation places, etc. In front of the iron bridge (*lcags zam*),[647] which is today very famous, there are the lCags zam Bla braṅ (Palace of the Iron Bridge),[648] a stūpa,[649] the gZim p^{c}ug Bla braṅ (Palace of the Sleeping Cave), etc. In these there are several blessing-bestowing symbols of the three planes, physical, verbal and spiritual, of Grub c^{c}en T^{c}aṅ ston rgyal po.[651] On the lCags zam rtse hill there is the sleeping cave of Rig ᵓdsin Legs ldan rdo rje.[652] In a place looking straight toward Goṅ dkar [653] there is the palace (*bla braṅ*) of the Ts^{c}es bcu bkod pa.[654] Nearby is a very notable life-giving water.[655] To the west is the Padma dbaṅ p^{c}yug.[656] On the summit there is a blessing-bestowing meditation cave called hermitage of Nam mk^{c}aᵓ ldiṅ,[657] which is reckoned among the eight great rock caves where Slob dpon Rin po c^{c}e (Padmasambhava) meditated.[658]

To the north of C^{c}u bo ri lies Brag t^{c}og,[659] the residence of Brag t^{c}og pa bSod nams bzaṅ po,[660] a lama of Goṅ dkar rDo rje gdan. There are different images, etc.

Towards the hill which is on the opposite side of the f. 26-a
Iron Bridge, there is Yol Ri goṅ, the meditation place [661] of Grub c^{c}en Ri goṅ pa Saṅs rgyas gñen ston,[662] of the bKaᵓ

rgyud pa school of Śaṅs;[663] there is a blessing-bestowing image of mGon po, etc.

* * *

From here passing through C^{c}u śul [664] etc. on the north of the gTsaṅ po [665] and going on upstream, in the upper part of the valley called sNam [666] there is ᵓBrug se ba Byaṅ c^{c}os gliṅ;[667] this is the place from which the name ᵓBrug pa was taken at the beginning.

At the very side of the road, going upstream along the caravan route, there is sÑe t^{c}aṅ,[668] the residence of Jo bo rje (Atīśa). Here, in the sÑe t^{c}aṅ ᵓor,[669] some blessing-bestowing sacred symbols, such as the reliquary of Jo bo rje etc., can be seen inside a chapel. Below it there is a life-like statue of Jo bo rje,[670] with the finger print of Jo bo rje himself, and the great tomb of Bla ma Dam pa bSod nams rgyal mts^{c}an,[671] etc.

In a mountain cave on a hill on the other side of the gTsaṅ po (i.e. of the sKyid c^{c}u) there was once the school called gSaṅ p^{c}u Neᵓu t^{c}og,[672] the residence of rṄog Legs
f. 26-b paᵓi śes rab [673] and of [rṄog] Blo ldan śes rab,[674] and the place of origin of knowledge (*rig pa*) in Tibet; but today it is a village of laymen (*groṅ nag*). Nevertheless one may visit there the main temple with some blessing-bestowing objects, the sleeping cell of the two lamas g-Yag and Roṅ,[675] the chapel (*mgon k^{c}aṅ*) of bSe k^{c}rab pa,[676] the tomb of P^{c}ywa pa [677] etc. At gSaṅ mdaᵓ there is a little chapel which is the resting place of the relics of Lotsawa Blo ldan śes rab.[678]

Then going down to the gTsaṅ po, at about one dayᵓs march there was the temple of ᵓU śaṅs rdo dPe med dge

ʾp^{c}el,[679] built by the king K^{c}ri Ral pa can; on its site there is a recently-built temple, and some very fine objects, such as a Jo bo [680] etc.

In the upper part of the valley above this, there is the sleeping room of Gaṅs ri t^{c}od dkar,[681] the residence of Kun mk^{c}yen Kloṅ c^{c}en pa.[682] In the neighbourhood is the Ri bo rtse lṅa of Tibet.[683] Before and behind it there are the meditation cave of the Guru,[684] called Lha riṅ Kloṅ c^{c}en brag,[685] and the meditation place of Slob dpon Rin po c^{c}e f. 27-a
(Padmasambhava) called Brag dmar Zaṅ yag Nam mk^{c}aʾ rdsoṅ,[685] which is the place where Gu ru Jo rtse [687] found a treasure.

Following upstream the course of the gTsaṅ po from sÑe t^{c}aṅ, one crosses the lower part of sTod luṅ and arrives at Lhasa.

* * *

In the lower part of sTod luṅ [688] is gŽoṅ ba Lha c^{c}u,[689] a source which Slob dpon Rin po c^{c}e (Padmasambhava) caused to gush forth by his magic power. Nearby lies sKyor mo luṅ,[690] where formerly there was a great school of metaphysics.

On a hill beyond the [sTod luṅ] river lies dGaʾ ba gdoṅ.[691] At dGaʾ ba gdoṅ there is the meditation cave where, through the intercession of Bla ma dBu ma pa,[692] rJe Rin po c^{c}e (Tsoṅ k^{c}a pa) addressed questions to ʾJam paʾi dbyaṅs (Mañjughoṣa).

Going on from near this place, [one arrives] at Ra ts^{c}ag.[693] An image of Na ro mK^{c}aʾ spyod ma [694] is said to

be here, a symbol of the protecting deity of Nāropā,[695] which ought to be examined with attention.

Coming down from dGa' ba gdoṅ, on a mountain spur in the lower sTod luṅ valley lies dṄos grub sdiṅs,[696] a
f. 27-b small meditation place where a Ser sruṅ (Lama who protects from hailstorms)[697] dwell. This is said to have been built by sMon lam seṅ ge of Nepal (Bal po).[698] It is possible to visit here many most noble objects, such as some portions of the dagger employed by Slob dpon Rin po c^{c}e (Padmasambhava) for effecting the spiritual conquest of the territory of bSam yas; the *vajra* that was his tool when he submitted Gaṅs dkar śa med;[699] the meditation cord of Saraha;[700] the *rus rgyan* [701] of Nāropā;[702] etc.

Going upward from the innermost part of sTod luṅ, in one day's march one arrives at mTs^{c}ur p^{c}u [703] of sTod luṅ, the residence of the Karma pa.[704] Between this place and sTod luṅ, but nearer to mTs^{c}ur p^{c}u, there is gNas naṅ, the residence of the dPa' bo [incarnate];[705] here are the relics of Žva dmar Grags pa seṅ ge.[706] At mTs^{c}ur p^{c}u there are very numerous chapels and sacred symbols of the three planes. The principal ones are the image of the Buddha called 'Dsam gliṅ rgyan (Ornament of the Earth),[707] dedicated by Karma Pakṣi;[708] relics of rGyal ba'i dbaṅ po [709] and of all his descendants; and many blessing-bestowing objects, such as images etc. On the circumambulation path it is possible to visit many things, such as the Padma k'yuṅ rdsoṅ,[710] which
f. 28-a was the meditation place of rJe Raṅ byuṅ rdo rje,[711] etc.

* * *

This compendious and well-arranged list of the chief sacred
places,
as they are situated, which give origin to release
and realize the perfect ripening of all living beings,
may it teach the way leading to the complete release of those
endowed with faith!

With this intention this guide, having taken upon itself the heavy burden of the good of the Doctrine and of mankind, speaks of the remarkable places and symbols existing in Tibet, in all places where the Law and the Kalyāṇamitras were extant for some time. It becomes, at is were, the eye of those who visit the sacred places, as they are situated, which reveal their own essence if one travels through them with the behaviour proper to the Bodhisattva who has completely eliminated sorrow and weariness.

May this [guide] be received with full confidence, since it has been compiled by rJe Bla ma Kun gzigs mkʿyen brtseʾi dbaṅ po,[712] a noble master of pity.

Thinking of the good of all those who suffer and toil, so that it may help them to eliminate the moral darkness and f. 28-b
to accumulate merit, this [book] was printed by bSod nams dpal grub [713] in the printing press of sDe dge.[714] May it cause all living beings to obtain immediately the precious rank of Samyaksambuddha. *May it be completely auspicious!* (a)

* * *

This is the formula for performing the circumambulation: Honour to the Buddha, the Tathāgata, the Arhat, the

(a) *The words in italics are in Sanskrit in the original text.*

Samyaksambuddha Ratnadhvaja! *Honour to the Bhagavan Ratnaketurāja, to the Tathāgata, to the Arhat, to the Samyaksambuddha, to the Tathatā! Oṃ ratne ratne mahāratne ratnavijaye svāhā!* To perform even one circumambulation while reciting this [formula], becomes like performing an infinite number. The circumambulation formula is ended.

* * *

This is the formula for worship: Honour to the Three
f. 29-a Jewels; *Oṃ, honour to Mañjuśrī! Honour to Suśrī! Honour to Uttamaśrī! Svāhā!* The formula for worship is ended. *Complete happiness! Felicity!*

NOTES

NOTES

[1] District of the Law: dBus and gTsaṅ; district of the men: K'ams stod; district of the horses and riches (*rta nor gyi c'ol k'a*): mDo smad. Cf. SP, p. 297. For the various traditions on this subject cf. TPS, p. 14 (translated from the chronicle of the Fifth Dalai-Lama) and IT, IV, I, pp. 86-87.

[2] See n. 3. The form g-Yu ru of the ms. is wrong. g-Yo ru derives from g-Yon ru by elision of the *n*.

[3] Ra sgreṅ or Rwa bsgreṅ or Raṅ sgreṅ, the Reting of the maps, is a monastery to the north-east of Lhasa. It was built in 1056 by 'Brom ston, the founder of the bKa' gdams pa sect, in order to fulfil an ancient vow; DT, Ga f. 38b, Ca ff. 6a-b, IIa [= Roerich, pp. 186, 253, 263]; SP, pp. 199-200; DSGL, p. 38 (Vasilyev, p. 31); Waddell, *Lamaism*, gives on p. 56 the date of 1058 and on p. 274 the date of 1055; TPS, p. 89. SP, p. 200, and *Re'u mig*, p. 41, say that 'Brom ston finished the monastery in 1057 and brought there the relics of Atīśa who had died at sÑe t'aṅ; DT, Ca f. 12a [= Roerich, p. 265] alludes to work done by his successor rNal 'byor pa c'en po. When the Mongol general rDo rta (or Dor rta) invaded Tibet in 1240 (DT, K'a f. 13a [= Roerich, p. 91]; SP, p. 161, gives the date *sa p'ag* 1239), he reached as far as Rwa sgreṅ and rGyal lha k'aṅ, which were both destroyed according to Sum pa mk'an po (*Re'u mig*, p. 53; DT, K'a f. 13a [= Roerich, p. 91] mentions only rGyal lha k'aṅ, but farther on, Ña f. 108b [= Roerich, p. 649], states that the Mongols killed 500 men at Rwa sgreṅ). Afterwards Rwa sgreṅ became a dGe lugs pa monastery, after the merging of the old bKa' gdams pa school into the sect reformed by Tsoṅ k'a pa; VSP, ff. 144a-148a; SP, pp. 196, 312; DSGL, pp. 38-39 (= Vasilyev, pp. 31-32). [The incarnate of Rwa sgreṅ could become regent of Tibet during the minority of a Dalai-Lama. This happened twice. An incarnate of Rwa sgreṅ was regent for the XI Dalai-Lama from 1845 to 1855 and again for the XII Dalai-Lama from 1856 to 1862; and another was regent for the XIV Dalai-Lama from 1933 to 1947. - L.P.].

[4] 'Brom ston rGyal ba'i 'byuṅ gnas, founder of the bKa' gdams pa school, was born at sTod luṅ p'u in the year *śiṅ sbrul* 1005 (DT, Ca f. 5b [= Roerich, p. 251]; SP, p. 199, gives the date *śiṅ 'brug* 1004, and Schulemann, p. 47, the date 1002). The DT has a very long biography of 'Brom ston, filled with stories and tales. He fled from home on account of a quarrel with his

step-mother. He heard about Atīśa and wished to met him. He went therefore to 'P'an yul, where he met the Indian master, and afterwards accompanied him on his continuous peregrinations in that region. After Atīśa had died at sÑe t'aṅ in 1054 (DT, Ca f. 10a [= ROERICH, p. 261]), he gathered together the disciples and the Lotsāvas who followed Atīśa and went to sTod luṅ. Having been invited in 1056 by the chiefs of Rwa sgreṅ, he dwelt there nine years, till his death in *śiṅ 'brug* 1064 at the age of 60; DT, K'a f. 11b [= ROERICH, pp. 72, 264]; SP, p. 200, and *Re'u mig*, p. 41, give the same date, but state that 'Brom ston died at the age of 61. DT, Ca ff. 11b-12a [= ROERICH, p. 265] gives a short list of the works commented upon by 'Brom ston, among which the *Aṣṭasāhasrikā* and its commentaries. 'Brom ston was considered as one of the incarnations of Avalokiteśvara antecedent to the historical Dalai-Lamas; SP, p. 199; TPS, p. 134.

[5] [Mañjuvajra is a three-headed Tantric form of Mañjuśrī; GETTY, p. 113. Vajradhara is the symbol of the undifferentiated state of pure being, anterior to the ideal scission expressed by the Pañca-Tathāgata. He is the supreme revelator (Ādiguru) of the bKa' rgyud pa. - L.P.]. Cf. IT, III, I, p. 94. But Vajradhara plays also a great role among the bKa' gdams pa; TPS, pp. 408-409. Vajradhara and his *śakti* Prajñāpāramitā are often represented in the position of sexual copulation technically called *yab yum* (father-mother; on its mystical meaning see TPS, p. 245). [The image of Jo bo 'Jam pa'i rdo rje is quite small, perhaps 18 inches or 2 feet in height. My recollection is that it has only one head; but it is so heavily wrapped in silk vestments that it cannot easily be seen in detail. It is said to be of pure gold and to have been brought from India. - H.R.].

[6] gSer gliṅ pa is most probably gSer gliṅ pa bKra śis dpal, born at gSer gliṅ in Yol p'u, of whom DT, Ta f. 12a [= ROERICH, pp. 750-751] has a short biography. He belonged to the teaching tradition of the Six Dharmas, going back to the wife of Nāropā; its foremost representative was K'yuṅ po rNal 'byor (DT, Ta f. 2b [= ROERICH, p. 728]). The *Re'u mig* presents him as a Śaṅs pa. He lived from *c'u 'brug* 1292 *to śiṅ sbrul* 1365. DT, Ca f. 2a [= ROERICH, p. 244] mentions also a bla ma gSer gliṅ pa (Suvarṇadvīpaka), master of Atīśa, but since he was an Indian teacher [in fact, this is but a surname of Dharmakīrti. - L.P.] it seems to me impossible that his relics should be preserved here. DSGL, p. 38 (VASILYEV, p. 31), says that also the relics of gÑan po are kept here; this is perhaps the gÑan ston of DT, Ta f. 7b [= ROERICH, p. 741], who was a master in the very same tradition to which gSer gliṅ pa bKra śis dpal belonged.

[7] Atīśa is commonly called in Tibet by the name of Jo bo rje, or Jo bo. According to DT, Ca f. 1b [= ROERICH, p. 241], he was the second son of a Hindu king of Za hor. His true name was Candragarbha, and later he assumed the religious name of Dīpaṃkara Śrī Jñāna (dPal Mar me mdsad Ye śes). He studied under Avadhuti pa and many other masters, among

whom Ratnākaraśānti and Suvarṇadvīpaka [i.e. Dharmakīrti] at Vikramaśīlā. He became famous and was invited to Tibet by king Ye śes 'od of Guge, who wished to restore the Buddhist church, nearly extinct after the persecution of Glaṅ dar ma; DT, Ca f. 3a [= ROERICH, p. 246]. Atīśa, fearing that his superiors in Vikramaśīlā would not allow him to go, pretended to wish to visit the miraculous stūpa in Nepal; but the *sthavira*, who had seen through his intentions, made Nag tsʿo, the envoy of the Tibetan king, promise that Atīśa would not remain in Tibet longer than three years. The promise was then broken by the will of Atīśa himself and inspite of the pangs of conscience of Nag tsʿo; DT, Ca f. 7a [= ROERICH, pp. 254-255]. During his stay in Tibet, Atīśa tried to eliminate, at the request of the Tibetan abbots themselves, the discrepancies existing in the teaching, by writing a commentary called *Byaṅ cʿub lam gyi sgron me;* DT, Ca f. 4a [= ROERICH, p. 248]; SP, p. 185. He met the great Lotsāva Rin cʿen bzaṅ po in his residence of mTʿo ldiṅ; they discussed together the translation of the *Prajñāpāramitā*, and Atīśa invited the Lotsāva to join him; but the latter refused on the ground of his great age (85). Atīśa stayed three years in mÑa' ris, and while preparing for the return journey to India he was met by 'Brom ston, who placed himself at his service. Being asked to make a journey to dBus, he accepted and came to bSam yas, where he made many translations with the help of Kʿu ston, who had followed him; DT, Ca f. 8a-b [= ROERICH, p. 257]. Afterwards he toured the principal monasteries of that region: mCʿims pʿu, Lhasa, sÑe tʿaṅ. At sÑe tʿaṅ he passed his last years and there he died, after having entrusted his teaching to 'Brom ston with the charge of not allowing it to die out. — As for the chronology, DT, Ca ff. 3b, 10a [= ROERICH, pp. 247, 261] gives as birth date *cʿu rta* 892 and as the date of his death the 20th day of the month Āśvina of *śiṅ rta* 1054. It says also that, alhough in the bKa' gdams pa texts another chronology is found, this number of the lama's years is written in other biographies too, and therefore the date of the DT is certain. Cf. also DT, Ga f. 38b and Ba f. 11a-b [= ROERICH, pp. 186, 1086]. According to DT, Ca f. 3b [= ROERICH, p. 247] Atīśa left India in *lcags brug* 1040 at the age of 59. In 1041 he stayed in Nepal and in 1042 he went to mÑa' ris; cf. also DT, Kʿa ff. 3b and 5a, Ba f. 11b [= ROERICH, pp. 68, 72, 1086]. SP, pp. 185-186, agrees with the DT on the dates. *Re'u mig*, p. 41, says that Atīśa died at 73 in 1054 at sÑe tʿaṅ 'or. More details are given in the biography of Atīśa translated by S. Ch. Das in the *Journal of the Buddhist Texts Society of India*, 1893; but the dates are wrong. Cf. also WADDELL, p. 35 (where the dates of birth and death are wrong by two year); IT, II, p. 25; TPS, p. 89; BUSTON, p. 213. [I found the death of Atīśa being celebrated at his relic chapel in sÑe tʿaṅ (see n. 669) on the evening of the 19th of the 9th month (vigil of the 20th). - H.R.].

[8] In the main lines the description of DSGL, p. 38 (= VASILYEV, p. 31). agrees with our text about the sacred objects and monuments of Rwa sgreṅ.

It mentions, moreover, a wood near the monastery, sprung from the hairs planted by ʾBrom ston, and two springs inhabited by the Nāgas. [There is a wood of well-grown juniper trees up to 60 feet high, which is unusual in this part of Tibet. Among objects at Rwa sgreṅ which deserve mention, is a collection of books, attributed to Atīśa and Śa ra ba, kept chained and sealed. There are some palm leaf books also, beside ʾJam paʾi rdo rjeʾs image. - H.R.].

9 Saṅs rgyas rgya mtsʿo, followed by Sum pa mKʿan po, à propos the compilation of the *Lam rim cʿen mo*, says that Tsoṅ kʿa pa had selected at Rwa sgreṅ a secluded spot called Yaṅ dgon, below Brag seṅ ge; VSP, f. 148a-b; SP, pp. 230 and 312 [ʾBrom ston too resided at Seṅ ge brag of Rwa sgreṅ; SP, p. 199. - L.P.]. [Yaṅ dgon is on the hillside overlooking Rwa sgreṅ to the North-West. It is at the foot of a tall, sheer rock face, apparently the Seṅ ge brag of our text. - H.R.].

10 Tʿams cad mkʿyen pa Blo bzaṅ grags paʾi dpal, called Tsoṅ kʿa pa from the name of his native country in A mdo; commonly styled simply rJe Rin po cʿe. DT, Ba ff. 6a-7b [= Roerich, pp. 1073-1078], and above all SP, pp. 207-233, give us very detailed biographies of the great reformer of the bKaʾ gdams pa sect. Born in Tsoṅ kʿa in mDo smad in *lcags bya* 1357 (DT, Ba f. 6a [= Roerich, p. 1073]; SP, p. 210), he studied with several teachers of the different schools in the chief monasteries of dBus and gTsaṅ; according to the DT, he followed above all gŽon nu blo gros. None of the branches of learning remained unknown to him, from the Prajñāpāramitā to the Vinaya. But the field in which he excelled were the Tantras, and particularly the Guhyasamāja, the Kālacakra, the Hevajra. His literary output was enormous. It includes many commentaries (DT, Ja f. 17a [= Roerich, p. 389]), but his *opus magnum* is the *Lam rim cʿen mo*, a kind of Summa of the Mahayanic doctrines, composed at Rwa sgreṅ; cf. n. 9. The sect which he founded was called bKaʾ gdams gsar ma, the new bKaʾ gdams pa; afterwards they became known by the name dGe lugs pa or dGaʾ ldan pa, from the name of the monastery of dGe ldan or dGaʾ ldan rNam par rgyal baʾi gliṅ, founded by Tsoṅ kʿa pa in 1409; DT, Ba f. 7b [= Roerich, p. 1077]; cf. n. 107. In the same year he established the annual feast of the sMon lam cʿen po, a sort of general assembly, which is held in Lhasa from the 3rd to the 24th day of the first month. Tsoṅ kʿa pa died in *sa pʿag* 1419. Cf. also TPS, pp. 40, 116. [The best biography of Tsoṅ kʿa pa in a European language is perhaps still that of Cybikov, *Lam rim čen po*, Izvestya Vostočnago Instituta, vol. XXXVIII, Vladivostok 1913, pp. XIII-XXIX - L.P.].

11 This place is mentioned in DT, Ca f. 12b [= Roerich, p. 267]: Po to ba, abbot of Rwa sgreṅ, took refuge in Pʿa woṅ tʿaṅ. Nothing else is known about it.

12 gSaṅ ba ye śes, Guhyajñānā, is the *ḍākinī* of esoteric knowledge and belongs to the cycle of Śaṃvara. The « palace » of a *ḍākinī* is generally a

rock, where the deity is believed to reside; see G. TUCCI, *Santi e briganti nel Tibet ignoto*, Milan 1937, p. 120. [There is a rock-strewn, grassy plain below Rwa sgreṅ to the south (see photo opposite BELL, *Religion*, p. 198). I saw there a rough circle of large boulders (*pʻa boṅ*), adorned with prayer flags, enclosing an empty space. Perhaps this « palace of the *ḍākinī* ». - H.R.].

13 The *pradakṣiṇa* is performed towards the left, that is contrary to the common rule in Lamaism, because the goddess to be thus honoured belongs to the Tantric cycle of Śaṃvara.

14 The ms. adds: « About this, one may see the exact story told in the *bKa gdams pʻa cʻos* ». [Also DSGL(p. 38 (=VASILYEV, p. 31), quotes the *bKa gdams glegs bam* à propos Rwa sgreṅ. This is a biography of Atīśa in 26 chapters with the complete title *Jo bo rje lha gcig dpal ldan Atiśaʼi rnam tʻar bla maʼi yon tan cʻos kyi ʼbyuṅ gnas sogs bkaʼ gdams rin po cʻeʼi glegs bam;* Tōhoku, 7041; cf. KD, Ža f. 6a. The name *pʻa cʻos* is due to its being the first volume of a couple: the second volume (*bu cʻos*) is a biography of Atīśa's pupil ʼBrom ston. Atīśa is the spiritual father (*pʻa*) and ʼBrom ston the spiritual son (*bu*). - L.P.].

15 [bCom lha kʻaṅ gdoṅ is Chiomo Lhakang of Kishen Singh (*Records*, p. 243), at or in the neighbourhood of bCom mdo (Chomdo of the maps), five miles south-west of Rwa sgreṅ. - L.P.]. [The « central place » is where two roads cross — one going North to ʼDam, the other East to Rwa sgreṅ. - H.R.].

16 The *dpon po* Mi dbaṅ is Pʻo lha nas bSod nams stobs rgyas, a nobleman of gTsaṅ who was a loyal ally of the Chinese and was ruler of Tibet under their protection from 1728 to his death in 1747. See PETECH, passim.

17 DSGL, p. 38 (= VASILYEV, p. 31), gives another spelling: Si li rGod tsʻaṅ, and describes the hermitage as situated on the slope of a very high rock, near sTag luṅ. [gSer gliṅ seems to be a « learned » spelling. The form in the DSGL is supported by KD, Za f. 28a, according to whom Se le rGod mtsʻaṅ was founded by Saṅs rgyas yar byon śes rab bla ma (see n. 18). -L.P.]. [It is on the North side of the ʼPʻags cʻu valley betveen sTag luṅ and Pʻoṅ mdo. There is a photograph of it in BELL, *People of Tibet*, opposite p. 190. The ʼPʻags cʻu flows somewhat South of sTag luṅ, then turns more eastward down a narrow valley to Pʻoṅ mdo. Si li is about 3½ m. from sTag luṅ. - H.R.].

18 Saṅs rgyas yar byon śes rab bla ma of sTag luṅ (1203-1272). The DT contains a rather long biography of him, which presents but little interest. He became abbot of sTag luṅ tʻaṅ in 1236 and consecrated in the chapel several cult implements, paintings and statues. DT, Ña ff. 98b-99a [= ROERICH, pp. 627-629]; *Reʼu mig*, pp. 51, 55.

19 On the British maps: Tālung. The monastery was founded by bKra śis dpal in 1180 (cf. n. 22). At first it was the seat of the sTag luṅ pa sect; then it passed to the dGe lugs pa. DT, Ña f. 97b [= ROERICH, p. 625], alludes to work carried out by sTag luṅ tʻaṅ paʼs nephew sKu yal ba Rin cʻen mgon for embellishing the convent. Among other things, he built the

sKu ᵓbum and consecrated a golden statue of Pʻag mo gru pa, a silver statue of sTag luṅ pa, a silver reliquary etc. In 1224 he began the construction of the great temple, finished in 1228. This temple was supported by 80 pillars; its upper storey had 4 rows of 8 pillars each, and the lower one 3 rows; for these details see DT, Ña f. 97a [= ROERICH, p. 625]. His successors kept on extending and embellishing the monastery. Maṅgalaguru, who became abbot in 1273, consecrated a great golden statue of the Buddha and caused sculptures and frescoes to be executed; DT, Ña f. 100b [= ROERICH, pp. 631-632]. Also later the temple was repeatedly enriched in similar ways. Cf. DSGL, p. 37 (= VASILYEV, pp. 30-31). KD, Za f. 28a, and *Reᵓu mig*, p. 49, agree with the DT. [The protecting deity of the monastery is the sTag luṅ dGe bsñen, an emanation of dGe bsñen ᵓPʻyiṅ dkar ba; NEBESKY, pp. 161-164. - L.P.]. [BELL, *Religion*, p. 68, has a picture of sTag luṅ. The small gold canopy roof in the foreground covers the room attributed to ᵓBrom ston and contains some relics of him. - H.R.].

20 The *rten gsum*, which I translate as « symbols of the three planes », are images, books and stūpas, symbolizing respectively the Person (*sku* = *kāya*), the Word (*gsuṅ* = *vāk*) and the Thought (*tʻugs* = *citta*) of the Buddha. They represent thus the three planes: physical, verbal and spiritual, which are the emanation and manifestation of the pure being.

21 That is, a statue which was believed to be able to speak under particular circumstances. This is probably one of the statues mentioned in n. 19.

22 sTag luṅ tʻaṅ pa Rin po cʻe is [as proved by KD, Za f. 29a] bKra śis dpal, the founder of the sect and of the monastery; see n. 19. DT, Ña ff. 91a-95b [ROERICH, pp. 610-621], contains a long biography of him. He was born in *sa kʻyi* 1142 and became a monk at the age of 18, in spite of the opposition of his family. He tried to go to India, but was compelled to turn back, and afterwards he resided in various monasteries of dBus and gTsaṅ, engrossed in mystical experiences. He stayed about 6 years at Pʻag mo gru with ᵓGro mgon Pᵓag mo gru pa, then he went to Ser gliṅ tʻaṅ mgo, to Se ba luṅ and other places. In *lcags byi* 1180 he betook himself to sTag luṅ, where he founded the monastery which was his residence for the next 30 years. At the time of his death in *rta* 1210, his disciples numbered about 3000. The sect founded by him derived from the ᵓBri guṅ pa, and both go back to the bKaᵓ rgyud pa; cf. WADDELL, *Lamaism*, pp. 55, 69, and TPS, p. 90. The DT alludes to a conflict between the two sects on the exploitation of the local woods and to a fight which saw the victory of the sTag luṅ pa; DT, Ña, ff. 97b and 109a [= ROERICH, pp. 625 and 650]. The author of the DT states that down to his times (1476) the monastery had been spared destructions and internal feuds.

23 Chak of the British maps. It occurs also in DSGL, p. 37 (= VASILYEV, p. 30).

24 The valley of ᵓPʻan yul, to the north-north-east of Lhasa, was one

of the places where Tibetan Buddhism was most diffused in its earlier phase. Padmasambhava too went there and fought against the demons; TOUSSAINT, p. 246.

[25] sNe'u zur pa (1042-1118), of the bKa' gdams pa sect, was considered an incarnation of Samantabhadra. In 1067, at the age of 26, he came to Rwa sgreṅ, where he became a follower of dKon pa ba (1016-1082). After the death of the latter, he became the disciple of Po to ba (see n. 26). He built an hermitage at sNe'u zur and gathered around himself a great number of disciples. His true name was Ye śes 'bar. DT, Ca ff. 31a-32b [= ROERICH, pp. 311-314].

[26] Po to ba Rin c'en gsal was one of the five chief disciples of Atīśa. He was born in *lcags lug* 1031 and became a monk at rGyal lha k'aṅ. In 1058 he went to Rwa sgreṅ, and stayed there as a disciple of 'Brom ston. He frequently changed his residence, followed by a community of about 1000 disciples. Later on. he founded Po to dgon pa in 'P'an yul. He was during three years abbot of Rwa sgreṅ, as the successor of dGon pa ba. His favourite texts were the *Mārgapradīpa*, the *Bodhisattvabhūmi*, the *Sūtrālaṃkāra*, the *Śikṣasamuccaya* etc. He died in *śiṅ bya* 1105 at the age of 75, leaving behind a very large number of disciples. DT, Ca ff. 10b-13a [=ROERICH, pp. 263-269]. He wrote a work called *dPe c'os* (TPS, p. 98) and was also considered as a patriarch of the Karma pa sect. SP, p. 201, gives his birth date as *me yos* 1027, increasing thus his life by four years, and says that he was considered as an incarnation of Mañjughoṣa. Also KD, Za f. 2b, puts his birth date in 1027, but states that he died at 75.

[27] P'u c'uṅ ba gŽon nu rgyal mts'an, the first of the « Three Brothers » of Rwa sgreṅ, was a disciple of Atīśa and of 'Brom ston. He was born in *me lug* 1031 and died in *me k'yi* 1106 at the age of 76. DT, Ca f. 13a [= ROERICH, pp. 167-268]. *Re'u mig*, pp. 40, 44, has the same dates. SP, p. 201, gives no date and says only that he died at 76. He came from a village in the 'P'an yul valley and was considered as an incarnation of Avalokiteśvara.

[28] Cf. DSGL, p. 37 (= VASILYEV, p. 30): Śar 'bum pa in 'P'an yul. [Śa ra 'bum pa (Śar 'bum pa) lies to the west of the road up the Lhun grub rdsoṅ valley, in a rocky side-valley across a low range of hillocks. There are many *mc'od rten* there and repeated *pradakṣiṇa* is reputed to be a cure for blindness. A nunnery is situated there, and a small chapel. It is not in the valley marked Sharaphu chu on the maps. - H.R.].

[29] Śa ra ba Yon tan grags (in DT Śar ba pa c'en po) belonged to the bKa' gdams pa sect. He was born in *lcags k'yi* 1070 and was a pupil of Po to ba during 18 years. He was considered an incarnation of Mañjughoṣa and became famous because he was said to know by heart the bKa' 'gyur. He wrote on the Sādhanas and caused the *Sūtrasamuccaya* to be translated

into Tibetan. He died at 72 in *lcags bya* 1141. DT, Ca ff. 14b-15a [= ROERICH, pp. 271-272]; SP, pp. 201-202; *Re'u mig*, pp. 42, 46; TPS, p. 98.

30 The ms. adds: « At gNas seṅ 'bum ma and at Ra ma gŽis ka there are blessing-bestowing images of Jo bo ». [There is a row of *mc'od rten* about one mile N. W. of Lhun grub rdsoṅ which I understood to be connected with Po to ba. This might be gNas seṅ bum ma; but there is no proper chapel there. There is a village called Ra on the South side of the 'P'an po c'u, up river from Glaṅ t'aṅ; but I saw no religious building there. - H.R.].

31 Glaṅ t'aṅ is Langta of Kishen Singh (*Records*, p. 242), Lang-dong of the Survey maps. It was a bKa' gdams pa monastery founded in 1093 (*Re'u mig*, p. 43) by the Kalyāṇamitra Glaṅ ri t'aṅ pa rDdo rje seṅ ge, who gathered there a numerous congregation of about 2000 disciples. He was born in *śiṅ rta* 1054 and died in *c'u yos* 1123. He was a pupil of Po to ba and sNe'u zur pa. Cf. DT, Ca f. 14a-b [= ROERICH, pp. 270-271]; DSGL, p. 37 (= VASILYEV, p. 30); *Re'u mig*, pp. 43; SP, p. 201. *Re'u mig*, p. 51, mentions a Glaṅ t'aṅ C'os sde founded in 1213. Either it is a second monastery built on the same place, or else Sum pa mK'an po has made a mistake by two sexagenary cycles (1093 + 120 = 1213) and is simply repeating himself. [See BELL, *People of Tibet*, p. 296. The body of Dam pa Saṅs rgyas is said to be preserved there. - H.R.].

32 Nālanda or Nālendra or Nalenda lies in the 'P'an yul valley to the north of Lhasa and to the south of the 'P'an po c'u. This monastery was founded by Roṅ ston sMra ba'i seṅ ge (cf. n. 33) in *śiṅ yos* 1435. The DT dedicates a short section to the Nālanda-pa, who afterwards merged with the Sa skya pa. DT, Ba f. 9a [= ROERICH, pp. 1081-1082]; DSGL, p. 37 (= VASILYEV, p. 30); *Re'u mig*, p. 65.

33 Roṅ ston c'en po sMra ba'i seṅ ge, of rGyal mo roṅ [the Tibetan name of the Chin ch'uan region in Western Szechwan - L.P.], was born in *me lug* 1367 from a Bon po family. He studied at gSaṅ p'u (Ne'u t'og), and already at an early age became deeply learned. He expounded the Doctrine in several places, chiefly following the *Abhisamayālaṃkāra*, and composed a great number of commentaries, among which one on the *Śatasāhasrikā*. He died, as he had foretold long beforehand, at the age of 83, in *sa sbrul* 1449. Cf. DT, C'a f. 6b, Ba f. 8b [= ROERICH, pp. 340, 1080-1081].

34 Probably a building dedicated to the Eighteen Arhats. On the various lists of the Arhats see TPS, pp. 555-570.

35 The ms. adds: « In the chief chapel there is 'Od dpag med (Amitābha) at the head of the Eight Sons (*sras brgyad*). Above the door there is K'ro bo bdud rtsi 'k'yil pa (Krodha-Amṛtakuṇḍalī) and a talking [image of] Mi 'gro. The wall paintings representing the sMan bla (Bhaiṣajyaguru). [All these together] are called the four gods whence light issues ». [The Eight Sons are the Eight Bodhisattvas (Byaṅ sems brgyad), who represent or rather summarize the series of the 1000 or 996 Buddhas of the Bhadrakalpa, i.e.

of the present cosmic age. The are: Mañjuśrī, Avalokiteśvara, Vajradhara, Maitreyanātha, Kṣitigarbha, Sarvanivaraṇaniṣkambin, Ākāśagarbha, Samantabhadra; cf. IV, IV, 1, pp. 101 and 149; TPS, pp. 580-581. bDub rtsi ʾkʿyil pa (Amṛtakuṇḍalī) or ʾGegs mtʿar (Vighnāntaka) is a mGon po, i.e. a Tantric protective god who belongs to several mystical cycles, such as the Guhyasamāja, Śākyasiṃha etc.; IT, III, 2, p. 185; IT, IV, 1, p. 212 and 247; TPS, p. 603. Two short liturgical texts are dedicated to him, one in the bKaʾ ʾgyur (*Amṛtakuṇḍalyai namaḥ;* Tōhoku 841/6) and one in the bsTan ʾgyur (*Amṛtakuṇḍalīsādhana;* Tōhoku 1816). Mi ʾgro seems to be another name of Mi g-yo ba (Acala), on whom see IT, IV, 1, pp. 187-190. On the sMan bla or Buddhas of medicine see IT, III, 1, pp. 168-171. - L.P.].

[36] This pass is to be identified with the ʾPʿan po sgo la (Penbogo-la of the maps), north of Lhasa, through which the great route from the north leads to the capital, passing through Langdong (Glaṅ tʿaṅ).

[37] On Lhasa (formerly also Lha ldan), the capital of Tibet, several detailed descriptions are extant, such as those of Waddell, S. Ch. Das, Chapman etc. In order not to repeat what has been already said in their works, I shall limit myself to giving in the following notes the historical references concerning the temples and monuments of Lhasa mentioned in the Guide, which are almost all of them already well known to Tibetanists.

[38] The DT calls it simply by the name of ʾPʾrul snaṅ (Ka f. 20b, Ṅa f. 7b (= Roerich, pp. 40 and 219]). The complete name of the temple was Ra sa ʾPʾrul snaṅ gi gTsug lag kʿaṅ (Toussaint, p. 399; Buston, p. 185, where Ras stands for Ra sa). The name of Lhasa is said to be a modification of Ra sa, as a consequence of the erection of the temple. It was the first Buddhist temple in Tibet, built by Sroṅ btsan sgam po at the request of his first wife, the Nepalese princess. Buston, p. 185, gives some information on the work which was necessary before the building was begun, on account of the marshy nature of the ground. For details see also Grünwedel, p. 21 et seq. As to the date of its foundation, nothing certain can be said, as the Tibetan sources known to me are silent on this subject. Waddell's dates are contradictory. Thus in *Lamaism*, p. 23, he gives following Bushell the date of 644, and adds that the temple was built four years after the marriage of the king with the Chinese princess; in *Lhasa*, p. 362, he mentions the date of 652. Of course the more likely date is the first one, as Sroṅ btsan sgam po died in 649 (J. Bacot, F. W. Thomas, Ch. Toussaint, *Documents de Touen-houang relatifs à l'histoire du Tibet*, Paris 1940-46, p. 29), and his marriage with the Chinese princess goes back to 641. The temple lies in the centre of the town and was built on the model of the temple of Vikramaśīlā (SP, p. 168). DSGL, 32 (= Vasilyev, p. 25), says that it had three stories. Detailed inscription of the temple, with plan, in Waddell, *Lhasa*, pp. 362 et seq. [A better plan and description in E. H. C. Walsh, *Lhasa*, in *JRAS* 1946,

pp.27-30; cf. also P. LANDON, *Lhasa*, London 1905, II, pp. 304-314; TUCCI, *Lhasa*, pp. 89-90. - L.P.].

[39] The Jo bo cʻen po is the most famous statue of Tibet, the palladium of the Tibetans. It represents the Buddha at the age of 12, and was brought to Tibet by the Chinese wife of Sroṅ btsan sgam po. The Tibetan legend maintains that it was made in Magadha by Viśvakarman, in the time of the Buddha himself. From Magadha it is said to have been brought to China after many vicissitudes (GRÜNWEDEL, pp. 35-36). As a matter of fact, according to a tradition noted down by Professor Tucci, the existing statue is not the original one; the latter was destroyed in 1717 by the Dsungar invaders. And indeed, the style of the work excludes both an ancient date and an Indian origin; cf. WADDELL, *Lhasa*, p. 369. For a description and a rather bad photograph see E. H. C. WALSH, *The image of Buddha in the Jo-wo-Khang Temple at Lhasa*, in *JRAS* 1938, pp. 535-540. See also DAS, *Journey*, pp. 201, whose description of the statue is much more flattering than that of Waddell and other travellers. Being considered as the symbol of the new religion, the Jo bo went through many accidents, according to the religious policy of the Tibetan court. At first it was placed in the Ra mo cʻe temple. At the death of Sroṅ btsan sgam po it was brought into the ʼPʻrul snaṅ temple (BUSTON, p. 185; SP, p. 169). GRÜNWEDEL, pp. 38-39, says that because of the Chinese invasion the statue was concealed under the gate of the Ra mo cʻe; the Chinese wife of Kʻri sroṅ lde brtsan saw it by means of her prescience and caused it to be dug out and brought into the ʼPʻrul snaṅ. Under the reign of Kʻri sroṅ lde brtsan the enemies of Buddhism wanted to send the statue back to China, but as they were unable to move it, they buried it under heaps of sand. Afterwards it was dug out and sent to sKyid groṅ in Maṅ yul (BUSTON, pp. 186-187; DT, Ka f. 21a [= ROERICH, p. 41]). In the times of Padmasambhava it was brought back to the ʼPʻrul snaṅ (DT, Ka f. 22a [= ROERICH, p. 44]). Under Glaṅ dar ma it underwent another burial (BUSTON, p. 198), after which it was finally replaced in the ʼPʻrul snaṅ.

[40] This famous statue of the eleven-faced Avalokiteśvara was caused to be made by Sroṅ btsan sgam po after his meditation on the god at Pʻa boṅ kʻa (SP, p. 168). The name of Raṅ byon lha given to this statue is due to the fact that the Nepalese sculptor entrusted with the work declared that it had sprung into being as if by spontaneous generation, giving out two rays of light which represented Amṛtakuṇḍalī and Hayagrīva; these two deities together with the spirits of the king and of his two wives are the five acolytes (*lṅa ldan*) of the god. BUSTON, p. 184, on the contrary says that the statue was brought to Tibet from Southern India. Cf. KD, ʼA f. 6a-b; GRÜNWEDEL, p. 24; DAS, *Journey*, pp. 203-204.

[41] This statue of Maitreya was brought to Tibet by the Nepalese wife of Sroṅ btsan sgam po. It was believed to be the projection of the spiritual

plane of the emperor K'ri k'ri, who lived at the time of Kaśyapa Buddha. See DSGL, p. 32 (= Vasilyev, p. 25); SP, p. 168; KD, ᾿A f. 6a; Grünwedel, p. 41; Das, *Journey*, p. 210.

[42] This is probably the sandal-wood image of Tārā mentioned by Buston, p. 184; SP, p. 168; DSGL, p. 32 (= Vasilyev, p. 26); Waddell, *Lhasa*, p. 370. It had been brought to Tibet by the Nepalese wife of Sroṅ btsan sgam po. But the Guide of the Fifth Lalai-Lama translated by Grünwedel (p. 67) says it was then no longer in existence.

[43] This means that the images were placed in the three storeys of the temple.

[44] Blo bzaṅ rgya mts'o, the Fifth Dalai-Lama (1617-1682), was the real founder of the temporal power of the dGe lugs pa. He was an outstanding personality both in the political and in the cultural field. He united Tibet under his sway and reformed its administration. He caused new temples to be built and decayed monasteries to be restored. His literary output knew no limitations: liturgical treatises, Tantric rituals, commentaries on Vasubandhu, treatises of Vinaya, astrology and metrics, versified epistles; and also his famous chronicle. He sponsored the Tibetan translation of Pāṇini. See SP, p. 303, and above all TPS, pp. 57-76, 133-136. The guide to Lhasa, here mentioned, was composed in 1647; it has been translated by Grünwedel under the title *Die Tempel von Lhasa*, in the *Sitzungsberichte der Heidelberger Akademie der Wissenschaften*, Phil.-Hist. Klasse, 1919, n. 14.

[45] This statue of Akṣobhyavajra was made by Viśvakarman (Grünwedel, pp. 66-67) and was brought into Tibet by the Nepalese wife of Sroṅ btsan sgam po. It represents the Buddha at the age of eight and is called the Jo bo c'uṅ ba, Little Jo bo (SP, p. 168; cf. note 39). It was at first enshrined in the ᾿P'rul snaṅ, and later exchanged its place with the Jo bo c'en po; Buston, p. 185. Das, *Journey*, p. 207, thinks that the statue now extant in the temple may be very ancient.

[46] The Ra mo c'e temple was founded by the Chinese wife of Sroṅ btsan sgam po in the second quarter of the 7th century, at about the same time as the ᾿P'rul snaṅ (cf. note 38). It contained at first the statue of the Jo bo c'en po, which then, upon the death of the king, was transferred to the ᾿P'rul snaṅ. The legend says that the place where the temple was built communicated directly with hell. It is also said that the Chinese princess was buried in this temple. The building has three storeys and is untidily kept. Today the temple is entrusted to the care of monks, part of whom are *ser k'yim* (married monks). It became long ago connected with one of the two Tantric schools of Lhasa, the rGyud stod (as pointed out by the interlinear note *rgyud stod* pa in the xyl.); the other is the rGyud smad near the Mo ru monastery. [The rGyud stod is in a quite distinct building near and to the east of Ra mo c'e. rGyud smad is still further east by north. - H.R.]. Cf. DT, Ka f. 20b, Ṅa f. 7b [= Roerich, pp. 40. 219]; Buston, p. 185; SP,

pp. 168, 308; DAS, *Journey*, pp. 207-208, 218-219; WADDELL, *Lhasa*, pp. 375. 426; WADDELL, *Lamaism*, pp. 23, 477; TUCCI, *Tombs*, p. 46; GRÜNWEDEL, pp. 65 et seq.; the travel account of Ippolito Desideri in MITN, VI, p. 26 (the first of the two Ra mo cʻe mentioned by him).

[47] The building of the present residence of the Dalai-Lamas was probably commenced in 1645 by the V Dalai-Lama, and was continued by his son Saṅs rgyas rgya mtsʻo, regent (*sde srid*) of Tibet. The date 1645 is found in the guide to Lhasa by the same V Dalai-Lama (GRÜNWEDEL, p. 75), where we are told that the foundations of the palace were laid down on the first day of Vaiśākha (4th month) of *śiṅ bya* 1645. The *Re'u mig* too gives 1646 as date of foundation, but it adds that the palace with nine storeys was built by Saṅs rgyas rgya mtsʻo in 1694 [This is probably the central part of the Potala, which in its present shape was not yet existing in 1661, when the Jesuits Grüber and D'Orville passed through Lhasa. - L.P.]. SP, p. 165, and DSGL, p. 33 (= VASILYEV, p. 26), consider Saṅs rgyas rgya mtsʻo alone as the builder of the palace; this is impossible, because it would necessitate pushing forward the foundation date to after 1679, when Saṅs rgyas rgya mtsʻo was appointed *sde srid* (SP, p. 165; TPS, p. 656). This attribution is evidently due to the important works carried out by him in the palace, in continuation to those of his father. The palace rises upon the hill called formerly dMar po ri (Red Hill) and now usually styled Potala, a corruption of Potaraka, a hill in Sindh which was believed to be the residence of Avalokiteśvara. [The name Potala is hardly used by the Tibetans. They call it rTse, or rTse Pʻo braṅ. - H.R.] Already Sroṅ btsan sgam po about 637 had built upon the dMar po ri a white palace with 11 storeys (according to DSGL, loc. cit.), which was the residence of the Tibetan kings and which was struck by lightning in the reign of Kʻri sroṅ lde brtsan (DT, Ka f. 21b [= ROERICH, p. 43]). Some sources say that this ancient palace still exists and can be distinguished by its very colour from the later buildings, which are red. But SCHULEMANN, p. 150, says that the V Dalai-Lama caused all the ancient buildings existing on the dMar po ri to be demolished, keeping their foundations only. The Red Palace (Pʻo braṅ dmar po) has, as stated by the Tibetan texts as well (S.P., p. 165) nine storeys; it forms the central part of the building.The DSGL, loc. cit., alone states that the palace had 13 storeys. Like the Indian hill Potaraka, the Potala too is considered as the residence of Avalokiteśvara, incarnated first as Sroṅ btsan sgam po and then as the Dalai-Lama. According to DT, Pʻa f. 1b [= ROERICH, p. 1006], the name Potala would go back to the times of Sroṅ btsan sgam po, i.e. to the 7th century. The name Po-ta-ri is mentioned also in the 11th century; DT, K,a f. 4b [= ROERICH, p. 71]. The wall paintings inside the palace were commenced in 1648 (and therefore the Guide of the V Dalai-Lama does not mention them); this supports the contention that the palace was finished by the Dalai-Lama himself. During the 18th century important works of repair and enlargement were carried out, and some new

buildings were added to the palace. Cf. DAS, *Journey*, pp. 220, 229; WADDELL, *Lhasa*, pp. 388 et seq.; account of I. Desideri in *MITN*, VI, pp. 27-29; CSOMA DE KORÖS, *Tibetan Grammar*, p. 190; W. W. ROCKHILL, *The Dalailamas of Lhasa*, in *T'oung Pao* XI (1910), p. 8.

48 *gSer gduṅ* indicates the stūpas covered with gold leaves in which the bodies of the Dalai-Lamas are kept. The term is also an honorific form of *gduṅ rten*. The stūpa of the V Dalai-Lama was built by the *sde srid* Saṅs rgyas rgya mts'o; cf. n. 47. See the description by WADDELL, *Lhasa*, pp. 390 et seq.; DAS, *Journey*, p. 224; BELL, *Religion*, p. 131; TUCCI, *Lhasa*, p. 92.

48bis [I think the term « door of the tomb » (*bum sgo*) refers to the small opening in the front of the *mc'od rten* itself, up to which the representation of a ladder often leads. - H.R.].

49 An allusion to the legend of the Saddantajātaka, [which is n. 514 of Book XVI of the Jātaka collection. See E. B. COWELL, *The Jātakas*, vol. V (transl. H. T. Francis), Cambridge 1905, pp. 20-31. Cf. also the comparative study on Pali, Sanskrit and Chinese sources by L. FEER, *Le Chaddanta Jātaka*, in *J. As.* 1895, I, pp. 31-85, 190-223; and A. FOUCHER, *in Mélanges Lévi*, pp. 321 ff. - L.P.].

50 They are respectively the VII (1708-1757), VIII (1758-1804), IX (1805-1815), V (1816-1838) and XI (1838-1855) Dalai-Lamas. In this list the name of the VI Dalai-Lama Ts'aṅs dbyaṅs rgya mts'o (1683-1707) is missing, as he died on the way to Peking in the Kukunor zone and his body was denied by the Chinese the burial fitting to his rank. Nowadays two other *gser gduṅ* exist in the Potala, those of the XII and XIII Dalai-Lamas, the last one being the richest of all; TUCCI, *Lhasa*, p. 92. For the lives of the Dalai-Lamas the best account is still W. W. ROCKHILL, *The Dalailamas of Lhasa*, in *T'oung Pao* XI (1910), pp. 1-98, based on Chinese sources; but some dates should be corrected. Cf. also G. SCHULEMANN, *Die Geschichte der Dalailamas*, Heidelberg 1911; and for the VI and VII Dalai-Lamas L. PETECH, *China and Tibet in the early 18th century*, Leiden 1950.

51 This is the gilt statue of Avalokiteśvara venerated in the main chapel of the Potala. The Guide of the V Dalai-Lama says that this sandal-wood statue of Lokeśvara was discovered by the monk Ākaramati in Nepal (GRÜNWEDEL, pp. 73-74). It was brought from Lhasa into the Potala at the time of the foundation of the palace (GRÜNWEDEL, p. 75). Cf. also WADDELL, *Lhasa*, p. 393; DAS, *Journey*, p. 224; Desideri in *MITN*, VI, p. 28.

52 rJe btsun Grags pa rgyal mts'an (1147-1216) was the third son of the Sa c'en Kun dga' sñiṅ po, and was abbot of Sa skya since 1172; see DT, Ña f. 4b [= ROERICH, pp. 211]. He wrote an analysis of the Tantric literature, as well as several works on chronology and on medicine, and even some mystical songs. See HUTH, pp. 114-117; TPS, p. 101; IT, IV, 1, p. 72 (genealogical tables of the Sa skya pa). The apposition mDse t'od ma is, beyond doubt, a surname of the statue.

[53] The Great Kashmiri Paṇḍit (K'a c'e Paṇ c'en) Śākyaśrībhadra has a long biography in the DT, Ba ff. 1b-11a [= ROERICH, pp. 1063-1071]. Most interesting is the complicated calculation by which the author of the DT establishes the birth date of the Paṇḍit, on the basis of the chronological data left by the Paṇḍit himself and by the K'ro p'u Lotsāva, who invited him to Tibet. According to the DT, Śākyaśrī was born in *me lug* 1127, became a monk in *sa sbrul* 1149, arrived to Tibet at the age of 78 in *śiṅ byi* 1204, remained there ten years, went back to Kashmir in *śiṅ k'yi* 1214 and died at the age of 99 (Tibetan reckoning) in *śiṅ bya* 1225. During his stay in Tibet he visited several monasteries. From P'ag ri, the place where he entered Tibet, he went to Lhasa stopping en route at rGyaṅ ro, mGur mo, K'ro p'u (where he expounded the *Aṣṭasahasrikā*, the *Prātimokṣasūtra* and the *Sūtrāntālaṃkāra*), 'Ts'ur p'u (= mTs'ur p'u) and at the Srin po ri, where he translated some texts and expounded several cycles of Tantric intructions. He travelled also in the regions to the south-east of Lhasa: bSam yas, 'C'ims p'u, gÑal, Lo ro, T'aṅ po c'e, Guṅ t'aṅ (to the south of Yar kluṅs), Glo bo etc., after having visited Rwa sgreṅ in the north. Having returned to Kashmir, he busied himself with the restoration of temples and images and with the diffusion of the Doctrine. It is interesting to note that the biography of the Paṇ c'en quoted by Tucci (TPS, pp. 335-336), although perfectly agreeing with the account in the DT both for the dates of arrival and of visit to the several monasteries, and for the events which preceded and accompanied the journey of the Paṇ c'en in Tibet, disagrees concerning the dates of birth and death. According to this biography, the Paṇ c'en was born in *śiṅ glaṅ* 1145 and died 29 years after his return from Tibet, i.e. in 1243. As already remarked by Tucci, the only unlikely statement in the DT is the date of birth, which is pushed too far back and which compels us to admit that Paṇ c'en arrived in Tibet at the age of 78. On the other side it must be noted that the DT inveighs against one sPyi bo lhas pa, who in his works had dared to affirm that the Paṇ c'en had arrived in Tibet at the age of 65. See also DT, C'a f. 9b, Ña f. 37b, Na f. 13a [= ROERICH, pp. 349, 485, 893]. BUSTON, pp. 222-223, says that he arrived in Tibet accompanied by Vibhūticandra and Dānaśīla and granted ordination to the Sa skya Paṇḍita.

[54] T'aṅ rgyal is T'aṅ ston rgyal po (1385-1464), who is famous throughout Tibet as the saint builder of iron bridges (*lcags zam*). The greater part of the Tibetan bridges is attributed to him and his images are venerated in many temples side by side with those of the Masters of the Law. He founded the hermitage of dPal C'u bo ri, in front of the celebrated iron bridge on the gTsaṅ po, which is also attributed to him. The legend speaks of 108 hermitages founded by him, among which that near Phari mentioned by TUCCI, *Lhasa*, p. 36. DSGL, p. 24 (= VASILYEV, p. 21); TPS, p. 163; TUCCI, *Lhasa*, p. 68; WADDELL, *Lamaism*, p. 385; WADDELL, *Lhasa*, pp. 312 and 368; DAS, *Journey*, pp. 191-192.

[55] [O rgyan Rin po c'e, the Precious One from Uḍḍiyāna, is Padmasambhava, the Tantric master who in the second half of the 8th century was called to Tibet by king K'ri sroṅ lde brtsan, on the advice of the Indian scholar Śāntirakṣita, in order to subdue the demons who opposed the conversion of Tibet to Buddhism. He is venerated as a Second Buddha (Saṅs rgyas gñis pa) and was the founder of the earliest school of Tibetan Buddhism, the rÑiṅ ma pa. His life is the subject of a very popular poem in 108 cantos, the *Padma t'aṅ yig*, of which there is a French translation by G. C. TOUSSAINT, *Le Dict de Padma*, Paris, 1933. - L.P.].

[56] The Guṅ t'aṅ pass is in the Maṅ yul region, at the border of Nepal. Padmasambhava crossed it in order to enter Tibet, and also when he went to the south in order to subdue the Rakṣasas; his footmarks remained impressed on the ground; TOUSSAINT, pp. 449, 472, 480. In the chapel of the Potala a stone from the Guṅ t'aṅ pass, bearing these footprints, was apparently preserved. The same thing happens in other monasteries, e.g. at K'a mo gdoṅ in gTsaṅ; TUCCI, *Lhasa*, p. 52.

[57] *gZims k'aṅ* is the sleeping cell. *gZims p'ug* is the cave which served the monk as cell for meditating. The latter is found at the summit of the Potala; TUCCI, *Lhasa*, p. 93.

[58] *Blos sloṅ* (*or blos bslaṅs*) is the technical term designating *maṇḍalas* built up in relief, generally of stucco, with little statues of the divinities fixed in their places. Cf. DGSL, p. 36 (= VASILYEV, p. 30, where this term is translated as « *maṇḍala* in the form of a palace »); IT, III, 2, p. 28; IT, IV, 1, p. 155; TUCCI, *Lhasa*, p. 37.

[59] TUCCI, *Lhasa*, p. 93, says indeed that people are not admitted to visit all the chapels in the Potala except on the 4th day of the 6th month. During the rest of the year most of the chapels are closed and some are even sealed. [There are a few other days when visits are allowed, e.g. in the 4th month. - H.R.].

[60] The lCags po ri (Iron Hill) is opposite to the Potala, to the South-East. On its summit is a famous temple, attached to a medical school (lCags po ri Vaiḍurya grwa ts'aṅ or sMan rtsis k'aṅ), which the Guide does not mention. This is rather surprising, as it does not fail to list the three statues which the temple contains. Cf. SP, p. 308, who mentions also a meditation place of U rgyan pa (Padmasambhava) situated behind the school; DSGL, p. 33 (= VASILYEV, p. 26); DAS, *Journey*, pp. 259-260; SCHULEMANN, pp. 70, 149, 161. [A fine colour photo of the lCags po ri is in H. HARRER, *Sieben Jahre in Tibet*, opposite p. 80. - L.P.]. [The lCags po ri temple is, as it were, the chapel of the medical school (*sman rtsis k'aṅ*), which conducts its practical activities in a building on the N.E. of the gTsug lag k'aṅ about 1½ miles from the lCags po ri. - H.R.].

[61] GRÜNWEDEL, pp. 70-71, lists exactly the same statues, with the addition of the image of a lion, consecrated by T'aṅ ston rgyal po. WADDELL, *Lhasa*,

p. 375, speaks of coloured reliefs, carved on the rocky side of the hill, representing Buddha and other deities; see the coloured plate facing p. 426.

62 This place of meditation of several ascetics is mentioned in DT, Tᶜa f. 28a [= ROERICH, p. 812]. Perhaps the same as the one in SP, p. 308 (see n. 60). [According to DAS, *Dictionary*, p. 397a, Brag bla klu sbugs is a shrine in Lhasa on the side of the lCags po ri, where is a cave sacred to the Nāgas. - L.P.]. [The grassy space near and to the North-West of the gYu tᶜog bridge is called Klu sbugs. But this seems rather far away. There may well be a cave on the East face of lCags po ri near the house occupied by the abbot of the medical college (*bla sman pa*). - H.R.].

63 Several ascetics named lCe sgom are mentioned; see DT, Ga ff. 41b-42a, Ña f. 136 [= ROERICH, pp. 192-194, 711]; TPS, p. 109; *Re'u mig*, p. 42. But the one mentioned in our text is beyond doubt to be identified with lCe sgom Śes rab rdo rje, who belonged to the *sādhana* school of Avalokiteśvara Mahākaruṇika and who is cited among those to whom this deity appeared. Unluckily the DT, Pᶜa f. 10a [= ROERICH, p. 1025] gives no date for this mystic and his school.

64 More correctly Boṅ bo ri. It is a hill to the south-west of the Potala and very close to it (N. 11 in the plan of Lhasa in WADDELL, *Lhasa*, p. 331). The DSGL, p. 33 (= VASILYEV, p. 27) gives a very incorrect spelling: « the mount sacred to Mañjuśrī, called sBra ma ri ». The best spelling is that of the V Dalai-Lama: Boṅ bu ri (GRÜNWEDEL, p. 71); but today the hill is called Boṅ bo ri (TUCCI, *Lhasa*, p. 73: Bompori). [Colloquially it is called Par ma ri, and I was told this refers to a scrubby sort of bush (*spar ma*) with which the hill is covered. But the spelling Bar ma ri is found in an inscription of the Chᶜing dynasty at Kun bde gliṅ; see n. 65. - H.R.].

65 The Ge sar lha kᶜaṅ is, according to WADDELL, *Lhasa*, pp. 331 and 334) a small temple in the Chinese style. The DSGL, p. 33 (= VASILYEV, p. 27) describes it as « the chapel of the war god (dGra lha) of Mahācīna, Yun kᶜraṅ Rājā » [Yün-chᶜang, i.e. Kuan Yü (d. 215), the friend and supporter of Liu Pei in the latter's attempt at reviving the Han dynasty; he became later the Chinese god of war. On the identification of Ge sar with Kuan Yü and on his temples in Tibet see HAN JU-LIN, *Lo-ma Kᶜai-sa yü Kuan Yü tsai Hsi-tsang* (Caesar of Rome and Kuan Yü in Tibet), in *Studia Serica*, II/2 (1941), pp. 30-37. - L.P.]. [There are Chᶜing inscriptions on a stone tablet on the Western side of the *lha kᶜaṅ*. I have no copy, but a Chinese friend told me that the date is the 58th year of Chᶜien-lung (1793). There is also an inscription in Chinese and Tibetan on a stone tablet on the Southern side of Kun bde gliṅ, dated Wood-Tiger year, the 59th of Chᶜien-lung (1794). It records that a *lha kᶜaṅ* was built by the Chinese authorities on Bar ma ri after the victory over the Gurkhas. The money was raised by subscription; the *lha kᶜaṅ* took a year to construct and was then entrusted to the rJe druṅ

Qutuqtu (presumably of Kun bde gliṅ). - H.R.]. See a picture of this temple in C. BELL, *Tibet Past and Present*, Oxford 1924, p. 20.

[66] The spellings Kun 'dus gliṅ and Kun dga' gliṅ are also met with. Together with bsTan rgyas gliṅ, Tsʿo smon gliṅ and Tsʿe mcʿog gliṅ it formed the group of the four Royal Monasteries of Lhasa. The regent of Tibet during the minority of a Dalai-Lama was, according to Chinese regulations, chosen from among the abbots of the 4 *gliṅ*, corresponding to the four mythical continents. [The Tibetans never recognized this limitation, which was apparently imposed in order to enhance the Chinese control upon Tibetan affairs during the minority of a Dalai-Lama. - H.R.]. [Accordingly, the word rTa tsʿags added in the xyl. as a note to the name of the monastery indicates that Kun bde gliṅ was the seat of the rTa tsʿags (or rDa tsʿag) Qutuqtu, two of whom were regents of Tibet: the first one for the VIII and IX Dalai-Lamas from 1791 to 1819, and the second for the XIII Dalai-Lama from 1875 to his death in 1886. These dates, as well as those in notes 67 and 68 below, are taken from the *gŽuṅ rabs rnaṃs la ñe bar mkʿo ba bla dpon rim byon gyi lo rgyus tʿam deb loṅ ba'i dmigs bu*, a modern work on the official seals; see J. BACOT, *Titres et colophons d'ouvrages non canoniques tibétains*, in *BEFEO* XLIV (1954), p. 328 n. 64. - L.P.]. Kun bde gliṅ lies to the west of Lhasa outside the city walls, on the road leading to 'Bras spuṅs. It is not very correctly indicated on the plan of Lhasa in S. Ch. DAS, *Journey*, p. 216, who spells the name as Kontialing (but on p. 230: Kundeling). WADDELL, *Lhasa*, p. 375; WADDELL, *Lamaism*, p. 253; SCHULEMANN, p. 159. [I was told that Kun bde gliṅ claims a connection with East Tibet, whence it is said its first incarnate *bla ma* came in the time of Pʿo lha nas. - H.R.].

[67] bsTan rgyas gliṅ was the most important of the four *gliṅ* of Lhasa. It was situated in the northern section of the city, within the walls, to the south-west of the Ra mo cʿe (n. 11 in the plan of Sh. Ch. DAS, *Journey*, p. 216). [The note *De mo* in the xyl. hints at the fact that bsTan rgyas gliṅ was the seat of the De mo Qutuqtu, who was thrice regent of Tibet: the first incarnate, an important figure in the history of Tibet, was regent for the VIII Dalai-Lama from 1757 to 1777; the second was regent for the IX and X Dalai-Lama from 1810 to 1819; and the third was regent for the XIII Dalai-Lama from 1886 till he was in 1895 deposed and thrown into prison by the young Dalai-Lama, who took the government in his own hands. The monastery remained always hostile to the XIII Dalai-Lama. - L.P.]. In 1912 it was destroyed by the Tibetan government because it had taken side for the Chinese. Afterwards the Post Office of Lhasa was installed in its premises. [The De mo Qutuqtu latterly lived in gŽi sde. - H.R.]. According to the DSGL, p. 33 (= VASILYEV, p. 27), bsTan rgyas gliṅ and the other three royal monasteries were built by the *srid skyoṅ* (regent) of Tibet, which means that they must be later than 1642. Cf. J. BACOT, *La vie de Marpa*,

p. 58; DAS, *Journey*, pp. 199 and 230; BELL, *Religion*, pp. 162-164. A plan of the building in WADDELL, *Lamaism*, p. 522.

68 Also spelt gTso mo gliṅ and Tsa mo gliṅ. It lies immediately to the south of the Ra mo cʿe, inside the city walls; see the plan of DAS, *Journey*. p. 216, n. 3: Chomoling. Cf. WADDELL, *Lamaism*, p. 253 n. 10; SCHULEMANN, pp. 159 and 184; DAS, *Journey*, pp. 209-210. [Tsʿo smon gliṅ, I was told, was built by a rGyud pa *bla ma* called mKʿas grub, who went to China and found favour with the emperor, who gave him an image of Tsʿe dpag med - hence the name. But this story is much open to doubt. - H.R.]. [The note *No mi han* in the xyl. refers to the fact that Tsʿo smon gliṅ was the seat of the Nomun Qan Qutuqtu (a Mongol title), who was twice regent of Tibet: firstly for the VIII Dalai-Lama from 1777 to 1784; a second incarnation was the all-powerful ruler of Tibet under the X and XI Dalai-Lamas from 1819 till he was deposed and exiled to China in 1844. - L.P.].

69 bŽi sde or gŽi sde. From what we can glean from the ancient texts and from the accounts of the European travellers, it seems that there existed in Lhasa two schools or monasteries of this name. The first, and perhaps the more important one, was installed in the Ra mo cʿe (Ra mo cʿeʾi bži sde) by the Tsʿal pa Kʿri dpon dGaʾ bde bzaṅ po (14th century), who is mentioned by the VSP, f. 116b and by Sum-pa. The existence of the second, on which we have but few details, is proved by DAS, *Dictionary* s. v., who tells us (without however mentioning his authority) that a bŽi sde grwa tsʿaṅ college was founded in Lhasa at very early date by four monks coming from four different regions. Perhaps we can identify it with the building called Sidi in the plan of DAS, *Journey*, p. 216 n. 4. Cf. SP, p. 308; VSP, f. 116b; DSGL, p. 32 (= VASILYEV, p. 26). S. CHAPMAN, *Lhasa the holy city*, p. 99, mentions the college of « Shiday », depending from the abbot of Rwa sgreṅ. Since the word Rwa sgreṅ is placed in our xyl. as a note to the name of bŽi sde, I think we can safely identify the bŽi sde of our guide with this college. [One statement of Miss Ferrari requires modification. There never were two bŽi sde schools, but only one, as it is clear from all sources. On the other side, there were two Ra mo cʿe, as expressly stated by Desideri (MITN, VI, p. 260), one of which is the well-known monastery and the other is but another name for the bŽi sde, as shown by the VSP, f. 116b and SP. See on the whole problem my note on bŽi sde in MITN, I, pp. 218-219. - L.P.].

70 The spelling of this name is very uncertain. The most common spelling in the Tibetan texts is rMe ru, which occurs in the VSP, in SP and in the DSGL. European authors call it usually Meru, Moru or Muru. In BUSTON, p. 184, there is also the form Ma ru, which is the earliest and also the nearest to that in our text. This temple is very ancient and its foundation is said to go back to the time of Sroṅ btsan sgam po, since Bu ston and Sum pa affirm that in this temple Tʿon mi Sambhoṭa gave final shape to the Tibetan alphabet. Besides, the texts say that this temple was one of

the two which Ral pa can caused to be built on each of the four cardinal points of Lhasa; he placed also there the monk community. There was also another rMe ru, built by king Ral pa can and the Chinese emperor on the frontier of their two countries, as a peace sign not to be overstepped; TUCCI, *Tombs*, pp. 26-27). On this account perhaps our temple is called Lha sa'i rMe ru. The temple was built in the eastern part of the city (along with the other temple called Kāru), to the East by South of the Ra mo c'e, inside the walls. The two temples and the dwellings of the monks were destroyed by Glaṅ dar ma and then were rebuilt in the present place. [Old Mu ru (Mu ru rñiṅ pa) is situated to the East of the gTsug lag k'aṅ near the P'a la house. It is a residence of the gNas c'uṅ *c'os skyoṅ* when he visits Lhasa. New Mu ru (Mu ru gsar pa) is said to be on the site of an old *rnam rgyal mc'od rten* and of a cemetery (*dur k'rod*). - H.R.]. The community was reconstructed after Atīśa's arrival in Tibet; it went over to the dGe lugs pa at the time of the III Dalai-Lama bSod nams rgya mts'o (1543-1589). According to Sum pa, the monks of the rMe ru were *groṅ mc'og*, i.e. wandering monks. The monastery is still connected with an important school of Tantrism, called rGyud smad (this name is given in an interlinear note of the xyl.), i.e. the Lower Tantric School, as a counterpart to the Upper School near the Ra mo c'e. [rGyud smad is reputedly very strict in discipline. All monks including incarnates have to spend much time travelling, carrying their own baggage. It also has the highest reputation for learning, and the rGyud smad *mk'an po* is recognized as one of the potential candidates for the office of K'ri Rin po c'e of dGa' ldan. - H.R.]. For some time the head of the rMe ru was also head of bŽi sde (see above, n. 69), but after 1684 the two schools were separated. The head of the rMe ru too, like those of the four royal monasteries, could be appointed regent of Tibet. [As a matter of fact, it is not on record that he ever actually was. - L.P.]. See the plan of Lhasa in WADDELL, *Lhasa*, p. 331 n. 34 and the plan of DAS, *Journey*, p. 216 (Muru). Cf. BUSTON, p. 184; VSP, f. 116a; SP, pp. 167 and 308; DSGL, p. 32 (= VASILYEV, p. 26); WADDELL, *Lamaism*, pp. 187 and 477; TUCCI, *Lhasa*, pp. 86 and 91; DAS, *Journey*, p. 221; SCHULEMANN, p. 41.

[71] The Rigs gsum mgon po, or Protectors of the Three Mystic Families, are the most deeply venerated triad in Tibet: Avalokiteśvara, Vajrapāṇi and Mañjughoṣa. Three stone statues of these gods were found also in the temple of Samada; WADDELL, *Lamaism*, p. 355; IV, VI, 1, p. 102. The ms., on the contrary, mentions no statues, but a chapel dedicated to the three mystic families under the name of sGo lha, Gods of the Gate. [There is a small *lha k'aṅ* of the Rigs gsum mgon po on the South of Lhasa, slightly East of the gTsug lag k'aṅ; I am not aware of other shrines of the same deities to be found West, North and East of the city, but see n. 86 for a Rigs gsum mgon po made by Sroṅ btsan sgam po at P'a boṅ k'a, some 3 miles N of the city. - H.R.].

[72] The C'os rgyal is Sroṅ btsan sgam po. The ms. adds: « and the Klu palace behind the castle ». To the north, behind the Potala (hence its name) there is a small circular temple in the middle of a pond. According to Desideri, it was founded by the VI Dalai-Lama (1683-1706); *MITN*, VI, p. 29 Cf. BELL, *Religion*, p. 130; DAS, *Journey*, plan on p. 216, where the temple is given the name Jumkiolukang; WADDELL, *Lhasa*, pp. 342 and 375 (« Dragon Temple »).

[73] Also spelt brTse mc'og gliṅ. One of the four Royal Monasteries (see above, n. 66). [But it never gave a regent to Tibet. - L.P.]. It is situated to the south of Lhasa, on the southern bank of the sKyid c'u; Grib is the name of that tract of country. A monastery existed there since early times. A cave of Grib is mentioned in DT, C'a f. 3a [= ROERICH, p. 331]; and a Grib gdoṅ monastery was founded at the end of the 14th or beginning of the 15th century by the Bla ma Rin bzaṅs dkar po; DT, Ña ff. 63b and 64b [= ROERICH, pp. 546 and 549]. See WADDELL, *Lamaism*, p. 253; DAS, *Journey*, p. 230; SCHULEMANN, p. 159. [I was told that the old Grib monastery is deserted; I do not know whether rTse mc'og gliṅ is on its site. - H.R.].

[74] The name Ka c'en (= Ka ba c'en po) seems to indicate the head of a *ka ba* (pillar), a title bestowed on the more important monasteries depending from a central monastery; cf. TPS, table in front of p. 84, n. 2. The same title of Pillar (*ka ba*) was given to the four disciples of Klu mes; DT, K'a f. 6a [= ROERICH, p. 74]. Mar pa'ʼs four chief disciples were known as Mar pa'i ka c'en (the Great Pillars of Mar pa); ROERICH, p. 73n. Nothing can be said on this Ka c'en, because none of the persons of this name met with in the sources at my disposal can be identified with him. We have a Ye śes rgya mts'o who was a Tantric master (DT, Ga ff. 4a, 27a [= ROERICH, pp. 109, 159]), an abbot of rGyal lha k'aṅ of the 14th century (DT, K'a f. 13a [= ROERICH, p. 92]) and other lamas or abbots of the 17th and 18th centuries (TPS, p. 69; VSP, f. 199a; SP, p. 304; *Re'u mig;* etc. [There is also the C'u bzaṅ Bla ma Ye śes rgya mts'o, a dGe lugs pa master whose works are listed in Tōhoku 6562-6566. - L.P.]. But none can be connected with Ṭs'e mc'og gliṅ. He should be indeed its founder, since our text by the term « residence of » usually refers to the monastery founded by someone. According to Professor Tucci, Ts'e mc'og gliṅ is not very ancient.

[75] Spelt by the Westerners as Drepung, Depung, Dabung, Breebung (Desideri). We find also in the DSGL, p. 31 (= VASILYEV, p. 24) the form 'Bras dkar spuṅs pa. This monastery, or rather monastic town, is about 5 miles to the West of Lhasa and has a population of seven to eight thousand monks. Formerly it was the political centre of the Yellow sect, its abbot being the recognized chief of the dGe lugs pa; and even after the abbot became the Dalai-Lama and the Potala was built, 'Bras spuṅs remained one of the four most important monasteries of Tibet. The Tibetan texts are unanimous in attributing to 'Jam dbyaṅs c'os rje bKra śis dpal ldan pa (see

below n. 79), a disciple of Tsoṅ kʻa pa, the foundation of ʼBras spuṅs on the pattern of a Tantric monastery of India called Śrīdhānyakaṭaka; hence the honorific form dPal ʼBras spuṅs which is very frequently met with. The foundation date is certainly *me spreʼu* 1416, corresponding (as pointed out by the VSP, f. 55b) to the 59th year of Tsoṅ kʻa pa. According to the same text, Nam mkʻaʼ bzaṅ po, administrator of sNeʼu rdsoṅ, participated in the foundation; cf. SP, pp. 300-301. In the year *sa pʻag* 1419 Tsoṅ kʻa pa himself preached the Law at ʼBras spuṅs and endowed the monastery with a chair for the teaching; DT, Ba f. 8a [= ROERICH, p. 1078]. Before his departure, he also consecrated there the Tantric temple; TPS, p. 433. The monastery underwent various vicissitudes in the course of Tibetan history. It was repeatedly destroyed and as often built up again. We shall recall the destruction during that war between dBus and gTsaṅ in 1618 (SP, p. 163 and TPS, pp. 655-656); that by the Mongols in 1635 (TPS, p. 61); and the sack by the Mongol troops of Lha bzaṅ Khan in 1706 (PETECH, *China and Tibet*, p. 13). ʼBras spuṅs is divided today into four colleges (*grwa tsʻaṅ*), grouped around the great temple or assembly hall (*tsʻogs cʻen lha kʻaṅ* or *tsʻogs kʻaṅ*) which was rebuilt around 1735, after having collapsed on account of grand age (TPS, p. 656). Each of the four colleges is governed by an abbot and is concerned with the teaching of a particular branch of the Doctrine. In the sṄags pa grwa tsʻaṅ the Tantras are taught. In Blo gsal gliṅ the subject is logic. bDe yaṅs (or Zab yaṅs ʼkʻyil pa) is dedicated to the gods of medicine. bKra śis sgo maṅ is ornamented with paintings narrating the 108 actions of the Buddha. I did not find in the texts any information about subjects studied in the last two colleges. Tibetan sources say that the colleges of ʼBras spuṅs were formerly seven: the four above mentioned, plus ʼDul ba, Śag skor and Tʻos bsam gliṅ (or rGyal pa). From the VŚP, f. 108b, we gather that at that time (1697) they were still functioning, while later texts, and particularly SP, p. 305, inform us that already in the 18th century those three seminaries were in decadence and had no separate and characteristic teachings any more. The most recent description of the monastery is by TUCCI, *Lhasa*, pp. 89-91. See also TPS, pp. 39, 53, 61, 433, 655 etc.; WADDELL, *Lamaism*, pp. 63, 188, 228, 268; BELL, *Religion*, pp. 102-103; SCHULEMANN, p. 65; DSGL, p. 31 (= VASILYEV, p. 24); DT, Ba f. 8a [= ROERICH, p. 1078]; SP, pp. 163, 300-305; [VSP, ff. 84b-112a. For the distribution of the regional hostels (*kʻams tsʻan*) in the four colleges and for their most famed students see KD, Za ff. 15b-17b. - L.P.].

[76] The ms. adds on this statue: « called Cʻos rgyal lcags tʻag ma (the Dharmarāja with the iron chain) » and mentions also « [an image of] Maitreya who releases people by his sight alone (Byams pa mtʻoṅ grol) ». ʼJigs byed (Bhairava) is the terrific aspect of Yamāntaka; he has been adopted as protecting divinity by the Yellow Sect; WADDELL, *Lamaism*, p. 362; TPS, pp. 579 and 583; DT, Ja ff. 11a-12b [= ROERICH, pp. 374-380]. We find the

two statues, the first one enshrining the relics of the Lotsava, mentioned in SP, p. 305, according to whom the statue of Maitreya represented the Bodhisattva at the age of twelve and was situated in the Byams k'aṅ gsar pa, while the second one was found in a chapel of the sÑags pa college. Also the DSGL, p. 31, mentions the two statues; VASILYEV, p. 25, wrongly translates as exorcism the term *gzuṅs bžugs*, which means receptacle for the relics of saints.

[77] The Lotsava of Rwa was the most famous of the masters who taught the cycle of Yamāntaka. His name was rDo rje grags and his home country was sÑe nam snaṅ yul (Nyelam or Kuti). A legend related by the DT says that in his childhood the goddess Remati (Revatī) had placed him in her sleeve and taken him round the country for two months. Later he became a monk and studied chiefly in in Nepal with the teacher Mahākaruṇa, belonging to the spiritual lineage of Nāropa. He perfected himself in the cycles of Yamāntaka, Vajrabhairava, Śaṃvara, Vajrayoginī etc. (the DT gives the list of the works and of the cycles studied by him). His knowledge of the Indian doctrines was so perfect, that the translations he made afterwards were judged, according to the DT, as the most perfect from the point of view of the interpretation of Indian thought. He displayed a tremendous activity as translator, teacher and restorer of temples and monasteries whose libraries he enriched with countless books. He took part also in the great council of the masters of dBus, gTsaṅ and K'ams organized by king rTse lde of Guge in 1076; but because of dissensions with his colleagues, Rwa Lotsava went to India and Nepal along with his friend the Lotsava of gÑan. He had a great number of disciples who carried on his traditions for a long time. His biography is in DT, Ja ff. 11a-13a [= ROERICH, pp. 375-380]. Cf. also DT, K'a f. 4b, Ca f. 19b [= ROERICH, pp. 71, 293, 396]; BUSTON, p. 221; SP, p. 152; IT, II, p. 30.

[78] The dGa' ldan p'o braṅ was built by dGe 'dun rgya mts'o, the II Dalai-Lama, possibly in 1530; it was the residence of the chief of the Yellow Church till the construction of the Potala. Rockhill, footnote in DAS, *Journey*, p. 228, thought that the mint of Lhasa was here; but this is not the case. In front of the palace there is a stūpa, which was believed to contain the relics of the IV Dalai-Lama Yon tan rgya mts'o. Cf. SCHULEMANN, p. 160; DSGL, p. 31 (= VASILYEV, p. 25); WADDELL, *Lamaism*, p. 269. [dGa' ldan p'o braṅ is the block of buildings at the S. W. corner of 'Bras spuṅs. The Dalai Lama stays there when he visits the monastery. - H.R.].

[79] The complete name is 'Jam dbyaṅs c'os rje bKra śis dpal ldan pa. He was born in 1397 and died at the age of 71 in 1449. A disciple of Tsoṅ k'a pa, he was the founder and the first abbot of 'Bras spuṅs (see above n. 74), where his relics are kept in the Byams k'aṅ gsar pa; SP, p. 306. His life is told in the VSP, ff. 84b seqq. and in SP, p. 301, who relates also the visions he had before he founded the monastery. In SP, p. 305,

too we find mentioned this meditation cell (*grub k'an*), which was situated behind the great assembly hall and contained a wonder-working image of 'Jam dbyaṅs. Cf. also *Re'u mig*, pp. 62, 64, 66, and TPS, pp. 363 and 612 n. 54.

[80] The printing press of 'Bras spuṅs is mentioned by TUCCI, *Lhasa*, p. 114, who describes also the system followed for printing. dGe 'dun grub and dGe 'dun rgya mts'o are considered by the tradition of the Yellow sect as the two first Dalai-Lamas, although this title was granted by the Mongol prince Altan Khan to the chief of the Yellow Church only in 1578. The true first Dalai-Lama was their successor bSod nams rgya mts'o, who is considered by tradition as the third of the series; TPS, pp. 47-48; DAS, *Journey*, p. 228; BELL, *Religion*, p. 115. dGe 'dun grub (1391-1474) was the founder of bKra śis lhun po and is considered as the nephew of Tsoṅ k'a pa. His literary output includes above all commentaries upon several works of logic and of Vinaya, and numerous liturgical hymns. A long Tibetan biography of him has been summarized by BELL, *Religion*, pp. 101-109; but it contains some inaccuracies, such as the attribution to dGe 'dun grub of the foundation of 'Bras spuṅs. Another life is in VSP, f. 190. Cf. TPS, pp. 58, 122, 134 etc.; WADDELL, *Lamaism*, pp. 63, 230, 233; *Re'u mig*, pp. 63, 68; DAS, *Journey*, p. 227; SCHULEMANN, pp. 91 seqq. dGe 'dun rgya mts'o (1475-1542) was considered as an incarnation of dGe 'dun grub; it seems that with him there began the usage of choosing the head of the Yellow Church according to the incarnation principle. He became abbot of bKra śis lhun po in 1512, of 'Bras spuṅs in 1517 and of Se ra in 1526. He was the founder of the dGa' ldan p'o braṅ of 'Bras spuṅs (see n. 78), of mÑa' ris grwa ts'aṅ (see n. 193) and of rGyal me tog t'aṅ (see n. 206). He created the dignity of *sde pa*, charged with the administration of the demesnes of the church. His literary output too consists of commentaries and liturgical works. See SP, pp. 162, 163, 301-302 (short bibliography); TPS, pp. 40-41; SCHULEMANN, pp. 106-107; WADDELL, *Lamaism*, p. 233; DAS, *Journey*, pp. 228-298.

[81] Se ra (sometimes Ser ra), with the complete name Se ra T'eg c'en gliṅ or Se ra C'os sdiṅs, is a monastery or monastic town situated about 2½ miles to the north of Lhasa, in a valley to the foot of the hills. The monastic population numbers, as it seems, more than six thousand. The numbers given by TUCCI, *Lhasa*, p. 102, for the inmates of the three great monasteries 'Bras spuṅs (7700), Se ra (6600) and dGa' ldan (3300) have merely a conventional value. The name of the monastery is explained literally as the site of an enclosure of roses; VSP, f. 55b. Only in WADDELL, *Lamaism*, p. 269, we find a rather odd explanation of the spelling Ser ra, which is said to mean « misericordious hail », destroying the rice, i.e. 'Bras spuṅs, Se ra's rival monastery. But this interpretation seems to be merely a popular joke on the continuous clashes between the two monasteries. The spelling Ser ra itself is probably the result of a doubling of the *r;* but when the names

of the three great monasteries are cited together in their abbreviations, the spelling is always Se. - Se ra was founded in *sa p'ag* 1419 by Tsoṅ k'a pa's disciple Byams c'en c'os rje Śākya ye śes of Ts'al guṅ t'aṅ, who founded also a monastery called Ha yan si in China. A short biography of him is found in SP, p. 306; on the Chinese monastery see also VSP, f. 112a. The foundation took place in the 62th year of Tsoṅ k'a pa and included several buildings, among which a temple and the four colleges called Se ra stod, Se ra smad, rGya and 'Broṅ steṅ. The SVP, f. 116a, informs us that the community numbered (in 1697) about 2850 monks, and gives us the list of the abbots. SP, p. 307, gives the names of five colleges (the above, plus Se ra byas pa), but adds that at his time the two colleges of rGya and 'Broṅ steṅ had merged with Se ra stod. Nevertheless the colleges were still four, because he mentions also the one called sÑags pa, connecting it with the name of Lha bzaṅ Khan (ruler of Tibet 1700-1717), who had caused a new assembly hall to be built at Se ra. The passage of Sum pa is not very clear; we might suppose that this college had been founded by Lha bzaṅ Khan, the more so that the VSP, which is slightly earlier, does not mention it. Afterwards the number of colleges was reduced to three (Byes pa or Se ra byes; Se ra smad; sÑags pa), on which number all modern authors agree, with the exception of our text which divides Se ra into two colleges only. Perhaps it leaves out of account the smallest of the three, i.e. sÑags pa. Se ra smad gives elementary teaching; Byes pa, the largest of the three, is reserved to the wandering monks, chiefly from Eastern Tibet with some Mongols; sÑags pa gives instruction in esoteric mysticism. See E. Kawaguchi, *Three years in Tibet*, pp. 287-296, 323-238; Sandberg, pp. 108-109; Tucci, *Lhasa*, pp. 102 and 106; TPS, p. 39; Waddell, *Lamaism*, pp. 63, 189, 269 (date of foundation and name of the founder are wrong); Waddell, *Lhasa*, pp. 372 ff. (more exact); Desideri in *MITN*, VI, p. 29; DSGL, p. 34 (= Vasilyev, p. 27); VSP, pp. 112a-116a; SP, pp. 306-307; KD, Za pp. 17b-18a.

[82] The *ts'ogs c'en* is the *'dus k'aṅ*, mentioned by the Tibetan texts and the modern travellers. Waddell, *Lhasa*, p. 373 (description and photo) says that on the roof of this palace there was a summer residence of the Dalai-Lama. It is probably to identified with the *'dus k'aṅ gsar*, which Lha bzaṅ Khan caused to be made or re-built. Inside the chapel there is a great statue of Avalokiteśvara with eleven faces (T'ugs rje c'en po bCu gcig žal), which is mentioned in the Tibetan texts as the protecting deity of the nun (*dge sloṅ ma*) sPal mo and as having been concealed at P'a boṅ k'a and found again by rGyal mts'an bzaṅ po; SP, p. 307; DSGL, p. 34 (= Vasilyev, p. 27). Cf. also Waddell, *Lamaism*, p. 270. [These are rooms in the upper part of the building used by the Dalai-Lama when he visits Se ra. I saw them when they were done up for his first state visit. - H.R.].

[83] This magic dagger (*p'ur bu*) is the object of great veneration in Tibet. People are allowed to touch it only once in the year after the Dalai-Lama, to

whom it is brought in procession during the feast of the *smon lam*. Touching the *pʻur bu* protects against evil spirits. The tradition relates that this wonderful dagger arrived flying from India and fell upon a hill near Se ra, where it was found, and to which afterwards the name Pʻur bu lcog was given (see below, n. 90); WADDELL, *Lamaism*, p. 269. — As to Grub tʻob Dar ʼpʻyar (other spellings: mDaʼ ʼpʻyar, ʼDar pʻyar, Dar pʻyar, ʼDar ʼpʻyar), his relations with the *pʻur bu* are not well determined. According to WADDELL, *Lamaism*, p. 269, he was an Indian sage to whom the dagger belonged originally, before it was found in Tibet. According to the DSGL, p. 34 (= VASILYEV, p. 27), he was the *gter ston* who discovered the dagger in a *gter ma*. On the other side SP, p. 307, leaves out the name of this ascetic and calls the dagger « the *pʻur bu* of dPal cʻen rDo rje gžon nu », i.e. Vajrakumāra, a form of Heruka, a god who is the *pʻur bu* personified (see TPS, p. 588) and who protects the rÑiṅ ma pa and the Sa skya pa. Moreover, from the Tibetan texts it appears that there were two persons of the same name, belonging to two different periods. DT, Ca f. 8a, mentions one Dar ʼpʻyar Lha btsun pa who made a sacred trumpet, which was blown by Atīśa [ROERICH, p. 256, misunderstood this passage. - L.P.]. A Grub tʻob Dar ʼpʻyar is also cited in connection with Rin cʻen bzaṅ po among the Siddhas who meditated in the Jo naṅ valley; *Reʼu mig*, p. 61. On the other side the chronicle of the V Dalai-Lama and the *Hor cʻos ʼbyuṅ* of ʼJigs med rol paʼi rdo rje (HUTH, p. 77) mention one ʼDar pʼyar contemporary with Sa skya Paṇḍita; he was a great magician, who aided the Paṇ cʻen in conquering the Indian heretics. The first author gives him the title *slob dpon*, the second the title *grub tʻob*. There were thus two ascetics with the same name, separated by an interval of nearly two centuries. Considering the historical importance of the Grub tʻob ʼDar ʼpʻyar of the times of Sa skya Paṇḍita, it is likely that the dagger had belonged to him.

84 This statue is mentioned also in the DSGL, p. 34 (= VASILYEV, p. 27) under the name of Padma yaṅ gsaṅ drag po, and in SP, p. 307, under the name of rTa mgrin yaṅ gsaṅ yab yum, made of rose-wood (? the text is corrupted). On this deity and its forms see TPS, pp. 548 and 587-588; WADDELL, *Lamaism*, p. 364; [GETTY, pp. 162-163; and above all R. H. van GULIK, *Hayagrīva, the Mantrayanic aspect of horse-cult in China and Japon*, Leyden 1935].

85 [This is the guide to the four monasteries (dGaʼ ldan, Se ra, ʼBras spuṅs, bKra śis lhun po) by Ṅag dbaṅ byams pa, entitled *Grwa cʻen po bži daṅ rgyud bstod smad cʻags tsʻul pad dkar ʼpʻreṅ ba*, and written at Pʻur bu lcog in 1744. See TUCCI, *Lhasa*, p. 178. - L.P.].

86 Pʻa boṅ kʻa (also Pʻa boṅ kʻar) is one of the most ancient sacred places of Tibet. According to the DSGL, p. 34 (= VASILYEV, p. 27), it is situated on a rock to the north of Lhasa on the slope of the hills [West of Se ra]. At first it was a meditation place of king Sroṅ btsan sgam po, who caused a nine-

storeys house to be built there for this purpose; SP, p. 168; cf. n. 40. Then it became the residence of the first Tibetan monks, the famous seven *sad mi*. The small community which gathered there was then destroyed by the persecution of Glaṅ dar ma, and the place remained deserted for a long time. Afterwards the community was resurrected and the hermitage was completely restored during the rule of ʼPʻags pa (1265-1280). Another destruction took place in the course of a war in a *sa pʻag* year (1359? 1419?), and Tʻeg cʻen Cʻos kyi rgyal po (1349-1425; cf. TPS, p. 703 n. 810) restored it. Later rJe bDe legs ñi ma began the construction of a monastery, but it was not completed because of fresh disturbances, perhaps those which broke out in the middle of the 15th century. Eventually the monastery was completed around the year *sa lug* of the 10th cycle (1619) by mKʻon ston dPal ʻbyor lhun grub pa. See VSP, f. 116b-118b (where the name is given as Pʻa boṅ kʻa Byaṅ cʻub śiṅ gi nags kʻrod); SP, pp. 168 and 308; DSGL, p. 34 (= Vasilyev, p. 27); Waddell, *Lamaism*, p. 310. [There is at Pʻa boṅ kʻa a Rigs gsum mgon po *lha kʻaṅ* attributed to Sroṅ btsan sgam po, where the images are carved in the rock. In its verandah is a slab with the Oṃ maṇi padme hūṃ formula, said to be the first writing shown to the king by Tʻon mi Sambhoṭa. In the main chapel is an image of Avalokiteśvara Kharṣapāṇi, said to have been brought from Sroṅ btsan sgam po's birthplace at rGya ma. It has an ancient look. Brag dkar pa is said to have been the first rebuilder of the *dgon pa*. - H.R.].

87 Devīkoṭa is the name of the temple of Kāmākhyā near Gauhati in Assam, a famous Hindu shrine consecrated to Kālī, which has entered the Tibetan Buddhist tradition as one of the 24 *tīrtha* (places of pilgrimage). For the convenience of Tibetan pilgrims, the sacred places of Buddhism were, so to say, transferred toward the Indian frontier and assimilated to already existing shrines; later they were even simply reproduced in Tibet. Such was the case of Pʻa boṅ kʻa, a Tibetan copy of Devīkoṭa, which in its turn had been assimilated to Kuśīnagara. Several copies of the same holy place existed in Tibet (Waddell, *Lamaism*, p. 310) and it is on account of this that Pʻa boṅ kʻa is called the second Devīkoṭa. According to Waddell, *Lamaism*, p. 307 seqq.) a block of stone carried thither from the original place in Assam was venerated at Pʻa boṅ kʻa. On the 24 *tīrthas* see Tucci, *A visit to an astronomical temple in India*, in JRAS, 1929, pp. 247-258; id., *Tibetan pilgrims in the Swat Valley*, p. 21; IT, III, 2, pp. 39, 181.

88 dGe ʼpʻel or Ri bo dGe ʼpʻel is a mountain behind ʼBras spuṅs, on the slopes of which this hermitage (*ri kʻrod*) was situated; DSGL, pp. 31 and 34 (= Vasilyev, pp. 24 and 27). On a little hill in front of this mountain (dGe ʼpʻel gyi ri bo cʻen po) Tsoṅ kʻa pa gave to his disciple the instruction for the building of ʼBras spuṅs; see SP, p. 301. It is probably the same monastery (or hermitage) that was founded by Druṅ cʻen Kun dgaʼ rdo rje of the Tsʻal pa family, a contemporary of Bu ston; SP, p. 159; TPS, pp. 630 and 652. Another Ri bo dGe ʼpʻel and another ʼBras spuṅs (Ritugembe-

gompa and Doi-bong of the maps) exist in the Śaṅs region in gTsaṅ; SP, p. 324. [The Dalai-Lama pays a ceremonial visit to this hermitage when he goes to 'Bras spuṅs; and he also goes to the summit of dGe 'p'el ri to burn incense. - H.R.].

89 sGrub k'aṅ rtse is apparently the same hermitage which the DSGL, p. 34 (= Vasilyev, p. 27) and SP, p. 306, call Se ra rtse. It is placed on the mountain behind Se ra, from which monastery it depended; according to Sum pa, it existed even before the foundation of Se ra. According to the ms., which adds the words *goṅ 'og*, it was divided into upper and lower. The ms. adds also the name of another hermitage called Ke ts'aṅs. Also the DSGL, loc. cit., mentions eastern and western Ke'u ts'aṅ. It corresponds perhaps to Kechung, which is found north of Se ra in the map of Waddell, *Lhasa*, p. 327. Another Ke'u ts'aṅ existed near bSam yas; see below n. 146 [Ke'u ts'aṅ is a *ri k'rod* clinging to the hillside between Se ra and P'ur bu lcog. See photograph in S. Chapman, *Lhasa the holy city*, p. 206, described simply as « a monastery to the North of Lhasa ». - H.R.].

90 Pupocho of the maps. A hill to the north of Se ra with a small *dgon pa*. See above n. 83. DSGL, p. 34 (= Vasilyev, p. 27). Waddell, *Lamaism*, p. 269 calls it P'ur ba ts'og.

91 DSGL, p. 34: mK'ar rdo on the hills behind Se ra and 'Bras spuṅs (Vasilyev, p. 28, wrongly joins this name with that of Ra k'a brag into one). [mK'ar rdo is to the East of Se ra, on the hillside on the opposite bank of the Bye ra, which is the sand embankment through which flows the stream from the Ñaṅ ra'i p'u. - H.R.]. [Here a magic mill is preserved, which serves as an instrument to kill the leaders of an hostile party. See the interesting account in Nebesky, p. 493. - L.P.].

92 C'u bzaṅ is a name occurring in several regions of Tibet. This one, situated in the hills behind Se ra and 'Bras spuṅs, is mentioned only in the DSGL, p. 34 (= Vasilyev, p. 28). Other C'u bzaṅ are found in La stod (DT, Na f. 24a [= Roerich, p. 917)]; in 'Ol k'a, founded by a disciple of Tsoṅ k'a pa (SP, p. 313); in sTod luṅ, also founded by a disciple of Tsoṅ k'a pa (SP, p. 310); [in A mdo not far from sKu 'bum (MITN, III, p. 336 n. 37)] etc.

93 Brag ri ri k'rod old and new are mentioned also in DSGL, p. 34 (= Vasilyev, p. 27). [Brag ri is Bari Gonpa of the maps, on a spur about one mile West of Se ra. - H.R.].

94 Here and farther below gTsaṅ po indicates the sKyid c'u.

95 Brag yer pa is a rocky hill to the North-East of Lhasa (Trayerpa or Dagyeba of the maps), where some hermitages are built or excavated in the rock. It is one of the earliest and most important religious centres, where shrines were built since the earliest times of the monarchy. K'ri lcam of Mon, one of the wives of Sroṅ btsan sgam po, caused a temple to be built there (KD, 'A, f. 6a) and later also king K'ri sroṅ lde brtsan founded some hermitages (DT, Ka f. 22a-b [= Roerich, p. 44]; SP, p. 173). After the

persecution of Glaṅ dar ma, Klu mes with his disciples founded there a temple (Yer pa lha k'aṅ) in 1011 or in 1020; DT, K'a f. 6a [= ROERICH, p. 74]; SP, p. 179. There was also a Yer pa sPos dga' founded by Mal yer pa; VSP, f. 125a; SP, p. 309. At Yer pa Atīśa gave a complete exposition of the Doctrine; DT, Ca f. 9a [= ROERICH, pp. 259-260]. The DSGL, p. 35 (= VASILYEV, pp. 28-29), says that at time (early 19th century) there were about 300 monks and that the place served as summer residence for the monks of the rGyud stod, the Tantric school of the Ra mo c'e. TUCCI, *Lhasa*, pp. 106-110, give a description of Brag yer pa; see also the photo opposite p. 70. [Yer pa of course is the general name of the valley containing this locality and the other ones mentioned in the following notes. - P.A.].

96 The Zla ba p'ug cave here mentioned is famous, because Padmasambhava (O rgyan Rin po c'e) meditated there and concealed some *gter ma* in it; TPS, p. 547; TOUSSAINT, p. 375. Near the cave there is the cell in which Atīśa meditated. On the Survey maps we find two places marked to the south of Brag yer pa: Yerpaphu (Yer pa p'u) to the north of the river and Yerpada (Yer pa mda') to the south. [The map is wrong; Yer pa mda' too is really to the north of the river. - P.A.].

97 TUCCI, *Lhasa*, p. 110, mentions this image of Padmasambhava, to which worship is offered by drinking *c'aṅ* in a cup made of a human skull. The DSGL, p. 35 (= VASILYEV, p. 28) mentions a statue of Avalokiteśvara, whose fingers exude drops of ambrosia; a *maṇi* of white stone on black stone; a white Tārā; a statue of Maitreya which is included among the four great Maitreyas of Tibet; etc. See also the description of TUCCI, *Lhasa*, pp. 109-110.

98 The DSGL, p. 35 (= VASILYEV, p. 28) mentions the cave of the 80 magicians. The other two cannot be found in the texts known to me. [One of the caves is described as that of Lha luṅ dPal gyi rdo rje, the murderer of king Glaṅ dar ma. Perhaps this is the rDo rje p'ug. If so, it contains the Five Buddhas carved on a central pillar with the word *gzigs* on it. - H.R.].

99 The temple containing this chapel is certainly the one which Klu mes and his disciples built in 1011 or 1020 (see above, n. 95) and in which they placed the images of the Sixteen Arhats coming from China or copied from a Chinese model. The importance of this chapel is due to the fact that the cult of the Sixteen Arhats in Tibet seems to have had its starting point here; see TPS, pp. 555 ff. The date of this event cannot be ascertained. From DT, K'a ff. 6a-b, 12a [= ROERICH, pp. 74, 88], we can only infer that the activity of Klu mes and of his brother is to be placed during the 64 years preceding the arrival of Atīśa in Tibet (1042), and that in *me sbrul* 1017 Klu mes was still alive, since Sol nag t'aṅ po c'e was built in this year with his permission. Moreover, DT, K'a f. 6b, states that Klu mes built other monasteries before his death, among which that of Gra p'yi Ts'on 'dus. We can thus suppose that he died about 1020. Cf. also SP, p. 179. [From my

recollection the Chapel of the Sixteen Arhats is apart from the main temple on a hillock lower down, to the South-East. - H.R.].

[100] Bom te of Nain Singh (*Records*, p. 43 n. 186), Dromto of the Survey maps, to the East of Lhasa on the northern bank of the sKyid c'u at the bend of the river. [It is usually pronounced Bomtö. There is a small monastery a little above the road. - P.A.].

[101] The Lotsava of gÑan, Dar ma grags, is mentioned among the scholars taking part in the council of 1076, after which he accompanied the Lotsava of Rwa to India. He was the teacher of gTsaṅ pa Rin po c'e. The DSGL, p. 36 (= VASILYEV, p. 29) mentions a gÑan mgon p'ug to the north-east of bDe c'en rdsoṅ, on the northern bank of the sKyid c'u; it was the residence of this Lotsava. Cf. DT, K'a f. 4b, Ca f. 24a [= ROERICH, pp. 71, 293]; IT, II, p. 30.

[102] [mGon po Žal bži pa, of whom there are eight different variants, is one of the protecting deities of Buddhism. He belongs to the group of the 72 or 75 forms of mGon po (Mahākāla). On him see NEBESKY, pp. 60-63, and TPS, pp. 589-590. There is a tract by Tāranātha, entitled *mGon po žal bži pa'i sgogs bskaṅs pa* (vol. Ma of the complete works); TPS, p. 596. - L.P.].

[103] See above n. 94.

[104] Bla ma Žaṅ g-Yu brag pa brTson 'grus grags pa (called also, according to the VSP, bDe ba'ī rdo rje) was a member of the powerful Ts'al pa family, who played such a large role in the history of Central Tibet. DT, Ña ff. 136b-138a [= ROERICH, pp. 711-715], gives a long biography of him; but it contains very few elements of historical interest. His name is linked with the foundation of Ts'al guṅ t'aṅ and of other lesser monasteries, such as gSeb and Ñaṅ rgyal (DT, Ña f. 73a [= ROERICH, pp. 568-569]). He was born at Ts'a ba gru in sKyid śod in *c'u yos* 1123 and died at Guṅ t'aṅ, where he was abbot, in *sa glaṅ* 1193. He belonged to the teaching lineage of Mar pa, i.e. to the bKa' rgyud pa of Dvags po, and was a contemporary and disciple of P'ag mo gru pa (DT, Ña f. 68a [= ROERICH, p. 558]) and of the rGwa Lotsawa. See VSP, f. 122b; DT, loc. cit. and Ca ff. 25b-26b, Ña f. 4b [= ROERICH, pp. 297-300, 406]; *Re'u mig*, pp. 45, 50; SP, 159 and 309 (short biography); TPS, pp. 629 and 651.

[105] Ts'al guṅ t'aṅ C'os 'k'or gliṅ; DSGL, p. 36 (= VASILYEV, p. 29): mTs'al guṅ t'aṅ; V Dalai-Lama in TPS, p. 629: dGe 'dun ts'al pa. It lies on the left (southern) bank of the sKyid c'u, nearly in front of Brag yer pa (DSGL, loc. cit.). It is the Khungtang of the Survey maps, to the south-west of Brag yer pa. It was founded by Bla ma Žaṅ (see above n. 104) in 1175 (*Re'u mig*, p. 48). During several centuries it was the fief of the Ts'al pa family, which actively participated in the religious and political struggles of Tibet and was protected by Qubilai Khan. The construction of the complex of the monastery took several years and was carried on by the successors of Bla ma Žaṅ. They received from Qubilai the territory of Ts'al, the revenue

of which was allotted to the construction of the several buildings and to the restoration of the temples. According to the *Re'u mig*, p. 43 (cf. DT, Ña f. 137b [= ROERICH, p. 714]), Bla ma Žaṅ built in 1187 the temple of Tsᶜal guṅ tᶜaṅ and the great statue of the god (*lha cᶜen*). He began also with the erection of the sKu 'bum mcᶜod rten (SP, p. 159), mentioned in our text; it was carried out by his successor Dar ma grags. The latter built also the mGon kᶜaṅ (tabernacle) mentioned in our text, and placed a reliquary in it; TPS, p. 629. Later the dPon cᶜen Rin rgyal, who received from Qubilai the investiture of the districts of dBus and gTsaṅ, commenced the construction of the Eastern Palace (gZims kᶜaṅ śar pa) and of the Grand Court; his son dGa' bde founded the Mantra school in the dBus gliṅ and the logical school in the Cᶜos 'kᶜor gliṅ (SP, pp. 159 and 309; VSP, f. 122b-125a). The son of the latter, sMon lam rdo rje, built the chapels of 'Od gsal 'Pᶜrul and of the bKa' 'gyur in the dBus gliṅ, and carried out much work in the temples of Lhasa. His son Kun dga' rdo rje (religious name: dGe ba'i blo gros) summoned to Tsᶜal the master Bu ston for the consecration of the bKa' 'gyur, of which the monastery possessed three copies according to the sNar t'aṅ recension (DT, Cᶜa f. 6a [= ROERICH, f. 338]). The colleges into which Tsᶜal guṅ tᶜaṅ was divided were called: Yaṅ dgon, dBus gliṅ, Cᶜos kᶜri lho lcog, Cᶜos 'kᶜor gliṅ and gZims kᶜaṅ śar pa; VSP, ff. 124b-125a. The monastery belonged at first to the bKa' brgyud pa. Then it became dGe lugs pa and was burnt down in 1546 (*Re'u mig*, p. 72), probably during the wars between the 'Bri guṅ pa and the dGe lugs pa (TPS, p. 44). Cf. also TPS, pp. 630 and 652. [Bla ma Žaṅ established here as protecting deity Pe har, on whom see TPS, pp. 734-736. Afterwards, in the time of the Fifth Dalai-Lama, Tsᶜal guṅ tᶜaṅ became the seat of an oracle (*cᶜos skyoṅ*) emanating from Pe har; NEBESKY, pp. 104-105. - L.P.]. [There are two separate foundations: Guṅ tᶜaṅ and Tsᶜal guṅ tᶜaṅ. The latter is the earlier and consists of three separate buildings called *lha kᶜaṅ*, *gzims kᶜaṅ* and *cᶜos kᶜaṅ* respectively, each with rooms for monks. The gNas cᶜuṅ *cᶜos skyoṅ* visits it on regular occasions and has rooms there. At Tsᶜal he appears to be possessed by Pe har, while at gNas cᶜuṅ the deity is described as rDo rje grags ldan. — Guṅ tᶜaṅ is a high and spacious *gtsug lag kᶜaṅ* of one storey. It was destroyed by fire and rebuilt by one Kun bzaṅ rtse Rin po cᶜe. It is the most impressive of the buildings I saw, but it was firmly stated to be founded after the Tsᶜal block of buildings. — The great *mcᶜod rten* is at a little distance of the other buildings. - H.R.].

106 [Ye śes mgon po Pᶜyag bži pa (the Four-Armed Lord of Knowledge) is, like mGon po Žal bži pa, one of the lesser deities of terrific aspect who act as Defenders of the Faith for the dGe lugs pa sect. He is one of the 72 or 75 forms of mGon po (Mahākāla), and belongs specially to the cycle of Vajrabhairava, a terrific form of Mañjuśrī. He can be represented according to four styles: of Ži ba sbas pa, of rGwa Lotsawa, of Tsᶜal, and of

rGwa and 'Ts'al combined. On him see NEBESKY, pp. 44-47; IT, I, p. 86 and III, 2, p. 96. - L.P.].

[107] dGa' ldan, Kenda gompa of the Survey maps, Gaden, Ganden, Gahdan, Galdan, Gadan of the Western travellers, is one of the three great monasteries of the Yellow sect. It was founded by Tsoṅ k'a pa himself at about 25 miles to the East-North-East of Lhasa, on a high hill to the south of the sKyid c'u. According to the DSGL the hill is called dBaṅ bskur ri; according to the VSP, f. 55b and KD, Za, f. 13b: 'Brog ri or 'Gog pa ri. [The hill 'Brog ri may be the southern spur which shelters the monastery. - H.R.]. WADDELL, *Lamaism*, p. 268, calls the hill dBaṅ 'k'or. It was founded in the year *sa glaṅ* 1409 (SP, p. 233) after the celebration of the *smon lam*, on the 'Brog ri hill; DT, Ba f. 7b [= ROERICH, p. 1077]; VSP, f. 55b. Some years later, in 1415, Tsoṅ k'a pa himself built there the outer chapel (*p'yi'i mc'od k'aṅ*) in which he placed some *maṇḍalas* made of jewels; DT, loc. cit.; SP, p. 298 (sGrub mc'od gtsaṅ k'aṅ); DSGL, p. 37 (= VASILYEV, p. 30). His successors, of which the VSP, ff. 60a-79b, gives the complete list down to 1684, carried on the work of the founder, by the construction of buildings and the consecration of statues. At first two direct disciples of Tsoṅ k'a pa founded the two colleges called Byaṅ rtse and Śar rtse, which exist to this day. The first was founded by Hor ston Nam mk'a' dpal bzaṅ po, born in Mal dro (or Mal gro) in *c'u glaṅ* 1373 (VSP, f. 79b; SP, p. 297), who was also the first Bla ma of the college. Śar rtse had as its founder and first Bla ma gNas brtan rin rgyal ba, known by the name of Śar pa Rin c'en rgyal mts'an (VSP, f. 80a; SP, p. 297). The Byaṅ rtse college was later restored by the 30th K'ri t'og of dGa' ldan, C'os rje Blo gros rgya mts'o, who gave it the name of T'os bsam gliṅ (VSP, f. 72a; SP, p. 298). The DSGL states that formerly there were three colleges and not two. But the name of the third is not to be found, unless it be that Tantric School (*rgyud grwa*) often cited in the VSP (e.g. ff. 74b, 80b) along with the two rTse, and called by SP, pp. 299-300, sÑags rgyud grwa ts'aṅ, founded by rJe Śes rab seṅ ge, disciple of Tsoṅ k'a pa. It is rather odd that our text should dedicate to dGa' ldan only a couple of lines, although from an ideal point of view this in the most important monastery of the Yellow sect. This is perhaps due to the fact that the author, being a Sa skya pa, did not wish to dwell overmuch on this monastery, whose political importance after all has never been considerable; for the vicissitudes of dGa' ldan in the political struggle of the 16th and 17th centuries see TPS, pp. 44 ff. and 648 ff. — In contrast with the custom followed in the other foremost Tibetan monasteries, the abbatial chair of dGa' ldan is transmitted neither by heredity nor by incarnation. The rector (K'ri t'og or K'ri Rin po c'e) has always been chosen from among the most learned monks; Dt, Ba f. 8b [= ROERICH, pp. 1079-1080]. From the list of the abbots given by the VSP and by the DT we can infer that the term of office of the K'ri t'og has not always been

seven years. Among the first abbots there were some who kept their seat for 10, 11, and even 13 years. Only after about the middle of the 16th century the term became more or less fixed at seven years. The rector of dGa' ldan is often chosen among the lamas presiding over one of the colleges. He may be empowered to act as the Dalai Lama's vice-gerent when the latter is absent; BELL, *Religion*, pp. 184-185; WADDELL, *Lamaism*, p. 268. According to the texts the number of the monks in residence at dGa' ldan oscillates between 2000 and 3000. The conventional number given by the Tibetans is now 3300; TUCCI, *Lhasa*, p. 102. A good description of dGa' ldan ibid., pp. 106, 110-112. [For the distribution of the provincial hostels (*k'ams ts'an*) in the colleges see KD, Za f. 14a-b. - L.P.].

108 A long list of the buildings and of the sacred objects of dGa' ldan is given by SP, pp. 289-299, and by DSGL, pp. 36-37 (= VASILYEV, pp. 29-30). Foremost among them is the golden stūpa enshrining the relics of Tsoṅ k'a pa; it is called mT'oṅ ba don ldan; VSP, p. 58; SP, p. 298. It is placed in the chapel built by the successor (rGyal ts'ab) of Tsoṅ k'a pa. Originally it was made of silver, but it was replaced with a golden one by Guśri Khan's grandson Blo bzaṅ bstan 'dsin, who for this purpose imposed on the province of K'ams a tax in gold; SP, p. 298. The stūpa is enclosed in a Mongol tent of sandalwood and felt, dedicated, as it seems, by Ts'e riṅ don grub, the commander of the Dsungar army who invaded Tibet in 1717; BELL, *Religion*, p. 100. But according to a note in SP, p. 298, this tent was offered by Byams c'en c'os rje. The temple in which the tent is found, was in 1629, under the 34th K'ri t'og C'os kyi rgyal mts'an, covered with a Chinese-style gilt roof; VSP, f. 73; *Re'u mig*, p. 77. To the right and left of the stūpa of Tsoṅ k'a pa are the tombs of his two chief disciples. Concerning the other temples and objects of dGa' ldan not mentioned in our text, see the Tibetan works above cited, the descriptions of TUCCI, *Lhasa*, pp. 95-96, and of WADDELL, *Lamaism*, p. 268, the life of Tsoṅ k'a pa (TPS, pp. 433 seqq.) and those of the K'ri t'og given in the VSP, [to which we may add the collection of the lives of the K'ri t'og, with the title *dGe ldan gser k'ri rin po c'er dbaṅ sgyur ba'i skyes mc'og dam pa k'ri c'en rim byon rnams kyi rnam t'ar rmad byuṅ nor bu'i p'reṅ ba*. It contains the lives of the 47th to 71st K'ri t'og and covers the period from 1699 to 1829. - L.P.].

109 These are sacred formulae engraved on the stones, a water spring, marks of the hands and feet of the saint, etc.; SP, p. 299.

110 [Ts'aṅs pa (Brahmā) was accepted in Lamaism as one of the minor deities who protect the religion against its enemies. His name of Ts'aṅs pa dkar po Duṅ gi t'or ts'ugs can (white Brahmā with the skull tuft) comes from his particular hair dress. He manifests himself in two main *c'os skyoṅ*: at La mo and at K'ra 'brug. On this interesting adaptation of a Hindu god see NEBESKY, pp. 145-153. - L.P.].

[111] La mo is situated to the north-east of dGa' ldan, to the south of the river. It is mentioned in BUSTON, p. 204, and SP, p. 179, as the first residence of Buddhist monks founded by Klu mes (10th century) in dBus; the name of this foundation was La mo cᶜag de'u. The DT, Ka f. 28a [= ROERICH, 61] informs us that the first monastery founded by Klu mes, as a stepping stone toward the rebirth of the Religion, was sGyel at La mo, founded in *sa bya* 1009. According to VSP, f. 133b, and SP, p. 310, Klu mes had founded also La mo Tsᶜer gseb, which in the 17th century was occupied by married monk; perhaps it is the same monastery. A La mo Byaṅ cᶜub lcag lha kᶜaṅ to the east of Lhasa (probably in the same place) is mentioned by KD, 'A f. 18a. The *Re'u mig* gives us the name of a La mo bDe cᶜen founded in 1680 by Tsᶜa kwan Nomen Khan. [The name of the founder of La mo given to me was sTag rtse smra bo. In the *mgon kᶜaṅ* are weapons belonging to sTag rtse Mi dbaṅ. - H.R.]. [The latter is sTag rtse pa, puppet ruler of Tibet under the Dsungar occupation 1717-1720. - L.P.].

[112] rGya ma Kᶜri kᶜaṅ, Tigang in the Survey maps, lies to the south of the sKyid cᶜu and to the south-east of La mo, in the valley of the rGya ma źiṅ river (Gyamashing of the maps). The region is called in the Tibetan texts rGya ma'i kᶜri 'og: VSP, f. 132b; SP, p. 310. [rGya ma Kᶜri kᶜaṅ is now held by the Hor kᶜaṅ family. The enclosure is surrounded by high walls and includes the castle of the official, some small hovels for retainers, and two chapels with some large *mcᶜod rten* in them. One is said to be that of the bKa' gdams pa 'Gro mgon Saṅs rgyas (the same as rGya ma Saṅs rgyas dbon ston mentioned below). On the hillside North-East of Kᶜri kᶜaṅ is a small *lha kᶜaṅ* called rGyal po kᶜaṅ, containing an image of Sroṅ btsan sgam po, who is said to have been born in a house nearby. - H.R.]. There are several monasteries in the rGya ma region. Foremost among them is Rin cᶜen sgaṅ (or rGya ma Rin sgaṅ or sTag rtse'i rGya ma rin sgaṅ) founded by sNe'u zur pa's disciple Gyar (or dGya ra) sgom cᶜen po gŹon nu grags pa. [This is the same as dGyer sgom cᶜen po (1090-1171) of the DT, Ca f. 33a (= ROERICH, p. 315). - L.P.]. The *Re'u mig*, p. 49, tells us that the rGya ma Rin sgaṅ monastery was rebuilt in 1181 by Saṅs rgyas dbon ston, one of its abbots (the list of them is given in [DT, Kᶜa ff. 33a-34a (= ROERICH, pp. 315-317) and] VSP and SP, loc. cit.). In the same valley there was sNon gyi rGya ma Dum bu ri (VSP, f. 133a and SP, p. 310), founded by Zla ba rgyal mtsᶜan; it corresponds to the Tumbiri marked by the maps in front of Rin cᶜen sgaṅ, on the farther bank of the Gyamashing. The DT, Ga f. 33b [= ROERICH, p. 74] mentions also a hill in gTsaṅ called rGya ma Ne'u kᶜa.

[113] Also written Ka tsᶜal. For the Mal gro region we find in the texts also the spelling Mal dro or Mas dro; the latter is regularly employed in the VSP. This is the valley named Metoma (Mas dro smad?) in the Survey maps, in which some of the places mentioned in VSP, ff. 136b, 139a, 153a and by SP, pp. 311-312, can be identified: e.g. sKa tsᶜal

(Kase Gompa of the maps), C'a dkar dgon (Cheka Gompa?), T'aṅ skya (Tangkya Gompa, farther to the north on the sKyid c'u). The Mal gro valley therefore still keeps the pious foundations made by Sroṅ btsan sgam po, since the VSP and BUSTON, p. 184, attribute the construction of sKa ts'al and of T'aṅ skya to that king. sKa ts'al (today a dGe lugs pa monastery) was built by the order of the Nepalese wife of Sroṅ btsan sgam po, along with three other monasteries which were meant to keep down the she-devil identified with the Tibetan territory; these are the « four monasteries of the four sides ». [The *dgon pa* proper of sKa ts'al consists of two chapels. I was told it was founded by Padmasambhava after subduing a *klu*. Quite near, on the Northern side, is the T'ugs dam gyi gtsug lag k'aṅ, attributed to Sroṅ btsan sgam po. It is a small simple structure with the appearance of great age, — the only building I have seen in Tibet which struck me as really ancient and untouched. It contains a silver prayer wheel said to have belonged to Sroṅ btsan sgam po. There is also a stone alleged to utter grunting noises; and a very strictly protected *mc'od rten* of the *klu* is in a small annex. - H.R.]. T'aṅ skya was among the monasteries which were intended for « taming the frontiers »; it was later restored by Klu mes; it belonged to the Jo naṅ pa and later to the dGe lugs pa; SP, p.310. [T'aṅ skya is now connected with the rNam rgyal grva ts'aṅ at the Potala. It is said that the original chapel was on the hillside to the North of the present *dgon pa*, and that when the latter was built three ancient clay images from Sroṅ btsan sgam po's original foundation were brought to the new building. There are also several old bronze *mc'od rten* of the sort which appears in many bKa' gdams pa foundations. - H.R.]. C'a dkar dgon was founded by a disciple of Tsoṅ k'a pa.

114 dBu ru Žva of the DT; Žva lha k'aṅ of the VSP, in the lower part of the gŽo gorge (gŽo roṅ mdor). [It is some fifty miles North-East of Lhasa, almost opposite the point where, on its course down from P'o mdo, the sKyid c'u takes a turn to the South-West. It lies on the Maṅ ra c'u, which flows North-West down a valley leading to a pass on the road to Nu ma ri. Maṅ is the Myaṅ of ancient records; hence the name Myaṅ Tiṅ ṅe 'dsin. There is a bKa' gdams pa *dgon pa* of Maṅ ra not far away. On the inscriptions see H. RICHARDSON, *Tibetan inscriptions at Žva-hi Lha Khaṅ*, in *JRAS* 1952, pp. 133-154, and 1953, pp. 1-12. - H.R.]. It was founded by Myaṅ Tiṅ ṅe 'dsin bzaṅ po, [an important figure during the reign of K'ri sroṅ lde brtsan and his successors, as one of the highest dignitaries of the young Buddhist church of Tibet; on him see RICHARDSON, op. cit., pp. 134-138. - L.P.]. In this temple the founder had concealed the text of the *sÑiṅ tig*, revealed by Vimalamitra, the basic text of the rDsogs c'en school (TPS, p.109). The temple then came into the hands of the dGe lugs pa; SP, p. 312; VSP, ff. 151b-152. [Further particulars about its history are found in a *dkar c'ag* painted on its walls. Suffice it to say that is was repaired by rGyal ba Kloṅ c'en rab 'byams (1308-1363) and later by the VII Dalai Lama (1720-1757). See RICHARDSON, op.

cit., pp. 133-134. For the mystic story of the shrine see TT, ff. 115b-117b. - L.P.].

115 DSGL, p. 39 (= VASILYEV, p. 32): 'Bri guṅ rDsoṅ gsar and 'Bri guṅ Yaṅ ri dgon. [ʿBri guṅ rdsoṅ gsar lies on high ground on the left bank of the sKyid cʿu, near the mouth of the gŽo roṅ cʿu; it commands one side of the narrow gap where the river emerges from the Kluṅ śod valley. The opposite side is commanded by what is now g-Yu sna dgon pa. This appears to have been an area of importance in the early days of the Tibetan kingdom. See *Documents de Touen-houang*, pp. 137, 142, etc. Today 'Bri guṅ rdsoṅ gsar is primarily a fortress and administrative headquarters of a district governed by the 'Bri guṅ monastery; but it contains a large 'Bri guṅ pa chapel. I understand it was founded in the XVI century. — Yaṅ ri dgon lies some 6 miles from 'Bri guṅ rdsoṅ gsar up the gŽo roṅ cʿu on the left bank. The river here runs in quite a deep gorge near the *dgon pa*, but is out of sight. It is said to have been founded by 'Pʿrin las bzaṅ po, the 8th incarnation of 'Bri guṅ Cʿos rje. It contains some 500 monks and appears to be very rich. There are many *mcʿod rten* of 'Bri guṅ Lamas, liberally covered in gold; also very beautiful *tʿaṅ ka* painted in gold on a red background. - H.R.].

116 'Bri guṅ tʿil, or mtʿil, or tʿel. The spelling of the main name oscillates between 'Bri guṅ and 'Bri kʿuṅ, the latter form being regularly used in DT; SP: 'Bri goṅ. The spelling of the Western travellers and chartographers is also various: Dugong, Digong, Dikung, Drikung. The monastery is situated at about 100 miles north-east of Lhasa, on a ridge resembling a sheep's back (hence its name: *'bri* = she-yak) in the upper part of the gŽo valley (VSP, f. 143b: gŽo roṅ pʿu 'Bri guṅ tʿel). It is also simply called Tʿel, since 'Bri guṅ its the name of that tract of country. [Tʿil, the original 'Bri guṅ foundation, is spread over the side of a hill on the right side of the upper waters of the gŽo roṅ cʿu. The chapels and colleges are at different levels, joined by steep stone steps and, in some cases, wooden ladders. The monastery is at an elevation of 13,000 feet or higher. There are no signs of cultivation further upstream. There is a ruined *lha kʿaṅ* at the foot of the hill, said to have been destroyed by the Mongols (Sog po). There is a plain earthen *mcʿod rten* of the founder sKyu pa Bla ma in a chapel of the *tsʿogs cʿen*. One hall is filled with golden *dkyil 'kʿor*, some very large. About 300 ordinary monks and 60 *mtsʿams pa*, who have a separate assembly hall and wear long hair and white shawls. The principal image in the main *tsʿogs cʿen* is that of sKyu pa Bla ma. There are many tombs of incarnations. - H.R.]. [A first small monastery was founded there by Mi ñag sGom riṅs, an illiterate yogin who was a disciple of Pʿag mo gru pa (1110-1170); DT, f. 71b (= ROERICH, p. 566). It is he who is mentioned under the date of 1167 as abbot of 'Bri guṅ in *Re'u mig*, p. 48. The monastery was in 1179 taken over by another pupil of Pʿag mo gru pa, 'Bri guṅ Cʿos rje or 'Bri guṅ Rin po cʿe (1143-1217)

of the ʼBrug rgyal sKyu ra clan (hence the name sKyu pa), who practically founded it anew. His life is told in DT, Ña ff. 85a-87a (= ROERICH, pp. 596-601). Cf. also TPS, p.688. - L.P.]. It abbot sPyan sṅa Grags pa ʼbyuṅ gnas saved it from destruction at the hands of the Mongol general Do rta, who invaded Tibet in 1240; DT, Ña ff. 67b-77a [= ROERICH, pp. 577-578]; TPS, p. 9. But in 1290 it was destroyed by the Mongols and the Sa skya pa general Ag len; DT, Ña f. 108b [= ROERICH, p. 649]; TPS, p. 16. In 1315 rDo rje rgyal po built the great stūpa there. ʼBri guṅ was governed by an abbot as the supreme spiritual authority, and by a sGom pa or sGom cʻen, who carried on the secular administration and held both civil and military powers, corresponding to the dPon cʻen of Sa skya, on whose model the monastery was organized. The ʼBri guṅ pa were a sub-sect of the bKaʼ brgyud pa. Cf. VSP, ff. 143b-144a. [I could not form a clear picture of the hierarchy at ʼBri guṅ. sGom riṅs was not mentioned so far as I can remember. The foundation was ascribed to the *bla ma* of sKyu ba (or sKyu ra) in Kʻams, i.e. to ʼBri guṅ Rin po cʻe. His image has the place of honour in the *ʼdus kʻaṅ*, and his reliquary (*gduṅ rten*) is there. There are also *gduṅ rten* of the gCuṅ and dBon Rin po cʻeʼs, the originals of whom were relations of the Cʻos rje. The position is complicated by the fact that some of the early incarnate Lamas married, and that some of them re-incarnated in more than one immediate successor. Moreover there was a civil administrator, the sGom pa, and also a family of Cʻos rgyal, who combined religious and civil functions and provided some incarnate Lamas. The principal incarnation appeared to be referred to as the brGyud pa Rin po cʻe, or the sKyabs pa. - H.R.].

117 Ti sgrom is mentioned in the DT, firstly as Ti sgro of gŽo in connection with ʼDseṅ Dharmabodhi (1052-1136), secondly as Ti sgro brag of gŽo in connection with Myaṅ bKaʼ gdams pa (11th century); DT. Ga ff. 37b, 41b [= ROERICH, pp. 183, 193. It occurs as Te sgro of gŽo stod in Canto XCI of the *Padma tʻaṅ yig* (TOUSSAINT, p. 375), and as gŽo stod gTer sgrom in KTS, f. 27a. The mystical story of gŽu stod gTer sgrom is told in TT, ff. 114a-115b. [I did not go to Ti sgrom, but I was told it is a nunnery some miles up a stream running from the North into the gŽo roṅ cʻu. - H.R.].

118 The Lo monastery (Lo dgon) was founded in 1095 by sPyan sṅa Tsʻul kʻrims ʼbar; *Reʼu mig*, p. 43. The DT, Ca f. 28a [= ROERICH, p. 303] speaks of a conflict between Lo and ʼBri guṅ. [The series of the Sems dpaʼ cʻen po incarnates of Lo rTse tʻaṅ is given in KD, Za f. 22a. The Lo Sems dpaʼ cʻen po Grags pa rgyal mtsʻan dpal bzaṅ po played a not inconsiderable role at the court of the VII Dalai-Lama from 1720 to his death in 1741. See MITN, II, p. 251. - L.P.].

119 [This pass is the rGod dkar, Gokhar-la of the maps. It is connected with the legend of Pa gor Vairocana, who is said to have given it its name; B. LAUFER, *Der Roman einer tibetischen Königin*, Leipzig 1911, p« 149 - L.P.].

120 gYa' ma luṅ is Yemalung Gompa of the maps. Padmasambhava concealed there some *gter ma;* TOUSSAINT, p. 372. [For a description see TUCCI, *Lhasa*, pp. 124-125. Nothing ancient remains in the place. - L.P.]) .

121 [sPa gor Vairocana-rakṣita was the chief Tibetan disciple of Padmasambhava and is very often mentioned in the *Padma t'aṅ yig* and in the *bTsun mo bka' t'aṅ*. He meditated for three years in gYa' ma luṅ. See B. LAUFER, *Der Roman einer tibetischen Königin*, pp. 143-144, and HOFFMANN, pp. 57-62. - L.P.].

122 [sÑas mgo is Nyengo of the maps. It is otherwise unknown. - L.P.].

123 mGrin bzaṅ is spelt by Bu ston as 'Brin bzaṅs. It was founded by the king K'ri lde gtsug brtsan Meg ag ts'oms (705-755); BUSTON, p. 186; DT, Ka f. 21a [= ROERICH, p. 40]. Its position was indicated to me by Professor Tucci. [Cf. also TUCCI, *Tombs*, pp. 83-84. On the birth of K'ri sroṅ lde brtsan in Brag dmar see BACOT, THOMAS and TOUSSAINT, *Documents de Touen-houang*, p. 51. The place was visited by mK'yen brtse in 1848; KTS, f. 88a. - L.P]). [Near the small chapel containing images of Sroṅ btsan sgam po, K'ri lde sroṅ brtsan and Mu k'ri, as well as K'ri sroṅ lde brtsan, there is a small house said to be the actual birthplace. In it are the remains of what are described as a red sandal tree and a white sandal tree. Not far away is an estate where the women used to put on Chinese dress on certain occasions in honour of the Chinese princess, wrongly reputed to be K'ri sroṅ lde brtsan's mother. The dress is now in rags, but some rings and ear-rings survive. - H.R.].

124 [The C'os 'k'or c'en po is the temple complex of bSam yas. It was built by K'ri sroṅ lde brtsan (755-797), on the advice of Śāntirakṣita and Padmasambhava, as a great *maṇḍala* and symbol of the new cosmic order in which Tibet was inserted with the conversion to Buddhism. The mystical story of its foundation is told at length in the *Padma t'aṅ yig* and also in TT, ff. 103a-105a. It was till the end of the monarchy the royal temple of Tibet. Afterwards it was destroyed and rebuilt several times, and nowadays it contains very few ancient remains. The best modern description is that of TUCCI, *Lhasa*, pp. 119-121. - L.P.].

125 [The *dbu rtse*, or central building of the temple, has in reality four and not three storeys, as here stated. TUCCI, *Lhasa*, p. 120. - L.P.]. [The first three storeys of the *dbu rtse* are said to be in Tibetan, Chinese and Indian style respectively. The roof is supported on an intricate cantilever arrangement of wooden beams of considerable size; it was recently restored by the former regent, the Rwa sgreṅ Rin po c'e. - H.R.].

126 [The Gliṅ bži, « Four Continents », are the chapels built at the four sides of the *dbu rtse* and enclosed within a common wall. As bSam yas is not so much a temple as as a magical reconstruction of the world, an Imago

Mundi in the form of a *maṇḍala*, these four chapels are intended to represent the four main continents (Uttarakuru, Aparagodanīya, Pūrvavideha and Jambudvīpa) of Hindu and Buddhist cosmology. TUCCI, loc. cit. - L.P.].

127 [The Gliṅ pʿran are eight lesser chapels between the Gliṅ bži, intended to represent the eight minor continents of the Indian cosmology. TUCCI, *Lhasa*, p. 121. - L.P.].

128 [This Yakṣa ltag ʾog temple is probably the shrine of the Yakṣa Tsiʾu dmar (Tsiʾu dmar lcog dbug kʿaṅ), which is the dwelling of the oracle of bSam yas. On this god and his temple see NEBESKY, pp. 166-170. - L.P.].

129 The temple of Pe har is mentioned in BUSTON, p. 191 (dKor mdsod dPe har gliṅ) and in DT, Ca f. 8a [= ROERICH, p. 257] (dPe dkar gliṅ). [Cf. also DAS, *Journey*, p. 295; TUCCI, *Lhasa*, p. 121; NEBESKY, p. 103. On the god Pe har, who belongs to the pre-Buddhistic religious substratum of Tibet, see TPS, pp. 734-736, and NEBESKY, pp. 94-133. - L.P.].

130 [The four *mcʿod rten* are found on the four sides of the central temple; they are painted respectively in white, red, blue and black. TUCCI, *Lhasa*, p. 121. - L.P.].

131 [These three Jo mo gliṅ were built by three of the queens (*jo mo*) of Kʿri sroṅ lde brtsan; they are described in detail in the *Padma tʿaṅ yig* (TOUSSAINT, pp. 348-353) and are barely mentioned by DAS, *Journey*, p. 293. - L.P.]. [The Gliṅ to the South has an exterior plan like that of *dbu rtse* on a smaller scale. It was recently much rebuilt by the Rwa sgreṅ Rin po cʿe. In the Gliṅ on the West are some stone troughs said to have been used originally as butter lamps. In the Gliṅ on the North there is a stone tortoise in the courtyard, into which rain-water drips from a dragon-headed spout on the roof. - H.R.].

132 [In fact, the 86th canto of the *Padma tʿaṅ yig* (TOUSSAINT, pp. 342-353) contains a detailed description of the buildings of bSam yas. - L.P.].

133 [The first storey of the *dbu rtse* contains Jo bo Śākyamuni, crowned and in a youthful aspect, surrounded by ten standing Bodhisattvas. TUCCI, *Lhasa*, p. 120. - L.P.].

134 [The two protecting deities (*cʿos skyoṅ*) are rTa mgrin (Hayagrīva) and Mi g-yo ba (Acala); TOUSSAINT, p. 343; TUCCI, *Lhasa*, p. 120. The reason why they are particularly connected with king Mes ag tsʿoms is not apparent. - L.P.].

135 [The « Great Teacher Bodhisattva » is the Indian sage and scholar Śāntirakṣita, whom Kʿri sroṅ lde brtsan summoned to Tibet; BUSTON, pp. 187-191. He became, along with Kamalaśīla, the theoretical founder of Tibetan Buddhism, as Padmasambhava was the practical founder. - L.P.]. [What is described as Bodhisattva's own skull is now kept in a glass box to the right of the Jo bo. - H.R.].

136 [The castle (*rdsoṅ*) of bSam yas is not mentioned by modern travellers; but the village is still the seat of a governor (*rdsoṅ dpon*), who is a monk official (*rtse druṅ*); TUCCI, *Lhasa*, p. 121. - L.P.].

137 mÑa' bdag Ñaṅ Ral pa can was born in 1135; *Re'u mig*, p. 46. He was a teacher of the Žaṅ Lotsava and of Yaṅ dgon pa; Ña ff. 19b and 126b [= ROERICH, pp. 445 and 690]: mÑa' bdag Myaṅ ral. He was the discoverer of some *gter ma;* TPS, p. 114. [According to Roerich, « his real name was Ñi ma 'od zer and he was one of the two famous *gter ston* of the rÑiṅ ma pa school, the second being Guru C'os dbaṅ »; ROERICH, p. 445. - L.P.].

138 [mTs'o skyes rdo rje is a translation of Padmavajra or Saroruhavajra, who is mentioned repeatedly in the DT and is, at least for the rÑiṅ ma pa, but another name for Padmasambhava; TT, ff. 111a-114a; ROERICH, p. 389. Cf. TPS, p. 88. This image is that of Padmapāṇi mentioned by TUCCI, *Lhasa*, p. 178, as formerly belonging to Padmavajra and now preserved in the treasure of the castle of bSam yas. - L.P.].

139 On the footprints of Padmasambhava from the Guṅ t'aṅ pass, which are found in several places in Tibet, see back n. 56.

140 Has po ri is the hill from where Padmasambhava went to meet king Kri sroṅ lde brtsan; BUSTON, p. 189. It is described by TUCCI, *Lhasa*, p. 122, but no ancient remnants are left there.

141 [The Lha bsaṅ k'aṅ must be the « modest shrine » which Tucci found on the top of the Has po ri. The name indicates a chapel for the *lha bsaṅs* rite, an introduction to the *dgra lha dpaṅs stod* ceremony in invocation of the dGra lha protecting deities; NEBESKY, pp. 319-335. - L.P.].

142 On rTa mgrin or Hayagrīva, the horse headed god, see R. H. van GULIK, *Hayagrīva, the Mantrayānic aspect of horse-cult in China and Japan*, Leiden 1935; IT, III, 2, pp. 113-144; and TPS, pp. 587-588, 616. [The rTa mgrin temple is one of the four *gliṅ* (see n. 126) and lies to the North-West of the main temple. - H.R.].

143 ['P'ags pa Sems ñid ṅal bso is a name of Mahākāruṇika, i.e. Avalokiteśvara, as it can be seen from the title of a short liturgical text in the bsTan 'gyur: *Sems ñid ṅal bso ba'i t'ugs rje c'en po'i sgrub t'abs*, Tōhoku 2748. - L.P.].

144 [The *Māyājāla-mahātantrarāja* (T. 466) was translated into Tibetan by Rin c'en bzaṅ po. - L.P.].

145 mC'ims p'u or 'C'ims p'u near bSam yas is mentioned already in the times of K'ri sroṅ lde brtsan, who built a monastery there; DT, Ka f. 22a [= ROERICH, p. 44]; SP, p. 173. Another hermitage was founded by the Lotsawa c'en po [i.e. Cog ro Klu'i rgyal mts'an] at sPyi bo of mC'ims p'u; DT, T'a f. 33a [= ROERICH, p. 823]. The exact position of mC'ims p'u was indicated to me by Professor Tucci. Cf. TUCCI, *Lhasa*, p. 125; TUCCI, *Tombs*, p. 83; DAS, *Journey*, p. 294. [The mystical story of mC'ims p'u is told in TT, ff. 107a-109a. - L.P.].

146 [Brag dmar ke'u ts'an is mentioned at some length in TT, f. 107b, which draws its material from the *Padma t'an yig*, Canto LXII (TOUSSAINT, p. 258: Bre gu dge'u [sic!]). This and the following buildings and caves are but parts of the great mountain hermitage of mC'ims p'u. They cannot, therefore, be looked for on the maps. - L.P.].

147 [The Bye ma a kroṅ image is mentioned in about the same words in TT, f. 107b, which is here the source of our text. - L.P.].

148 On Vairocana see n. 121.

149 [T'a mi mGon brtson is mentioned in the chronicle of the Fifth Dalai Lama as a contemporary of K'ri sroṅ lde brtsan and connected with the cult of Vaiśravaṇa; TPS, p. 735. T'a mi or mT'a' mi means frontiersman, i.e. barbarian. - L.P.].

150 [On the Prajñāpāramitā as a deity see GETTY, pp. 130-132, and IT, III, 1, pp. 120-121. - L.P.].

151 [On the Eight Precepts (bKa' brgyad), or doctrines of propitiation as practised by the rÑiṅ ma pa, see DT, Ga f. 3a (= ROERICH, pp. 106-107). - L.P.].

152 [Princess Padma gsal was a daughter of king K'ri sroṅ lde brtsan. She died of illness, and this offered an occasion to Padmasambhava for foretelling the future of the Tibetan state and for recounting the deeds of the princess in her former lives. The legend is told in Cantos LXXXIX and XC of the *Padma t'aṅ yig* (TOUSSAINT, pp. 360-369). - L.P.]. [There is a stone slab in front of the chapel on which Padma gsal's body is said to have lain before being cut up. - H.R.].

153 [The cave is called Blon po mgul in TT, f. 108a. Padmasambhava stayed there three months. - L.P.].

154 [The list of the 25 disciples of Padmasambhava is given in KD, Za ff. 32b-33a; also in HOFFMANN, pp. 50-51; each of them accomplished an outstanding feat of magic. The cave (*sgrub p'ug*) of the 25 disciples at Blon po mgul is mentioned also in TT, f. 108b. - L.P.].

155 Ye śes mts'o rgyal was one of the two chief wives of Padmasambhava, the other being Mandāravā. She is credited with authorship of the *Padma t'aṅ yig*.

156 [TT is more precise: There is the meditation cave (*sgrub p'ug*) of Ñaṅ ban, and below it the cave of the C'os rgyal. On the slope of the hill to the right there is the sleeping cave (*gzim p'ug*) where mTs'o rgyal practised meditation for twelve years, and on the slope of the hill to the left there is another sleeping cave of mTs'o rgyal, called Riṅ mo p'ug; TT, f. 108a-b - L.P.].

157 [Klu 'dul k'yuṅ c'en p'ug owes its name to the fact that here Padmasambhava transformed himself into a mythical eagle-like bird (*k'yuṅ c'en*; assimilated to the Indian *garuḍa*) and conquered (*'dul*) the hostile Nāgas (*Klu*), spirits of the soil (*sa bdag*) who were harmful to Tibet; TT, f. 108a. The

version of the legend in Canto LXII of the *Padma t'an yig* (TOUSSAINT, pp. 258-259) is rather different. - L.P.].

158 [On Kun mk'yen (All-knowing) Kloṅ c'en pa see n. 328. He meditated here for three years and granted to his pupils the precepts of the *sÑiṅ t'ig* at Brag dmar Ri mo can; and here he died; TT, f. 168b. His reliquary at mC'ims p'u is mentioned in KTS, f. 28a. - L.P.]. [It was swept away by a flood some years ago. - H.R.].

159 [This is a word-for-word quotation from TT, f. 108b. Ṅan lam rGyal ba mc'og dbyaṅs was one of the 25 disciples of Padmasambhava (see n. 154) and also one of the seven « experimental pupils » (*sad mi*); TPS. p. 690. He is also listed in Canto LXX of the *Padma t'aṅ yig* (TOUSSAINT. p. 280) as one of the 108 Lotsawas. - L.P.].

160 [gYu ru, an incorrect form of gYon ru (see n. 2), was the more eastern of the two parts in which dBus was traditionally divided, the other being dBu ru; TPS, p. 738. - L.P.].

161 Zur m'kar is Zungkar of the maps. Five great *mc'od rten* are still extant there, the symbols of the five mystical families (*pañcakula*, *rigs lṅa*) of the Five Buddhas. TUCCI, *Lhasa*, pp. 119, 178.

162 sGrags is the Tra district of the maps, i.e. the tract on the left bank of the gTsaṅ po above bSam yas; TUCCI, *Lhasa*, p. 119. [It is Tag of DAS, *Journey*, p. 291. - L.P.].

163 [*Bla mts'o* is a lake which is a *bla gnas*. « The *bla* (life-power) of an individual a family or even a whole nation is supposed to be connected with a certain place or being. This place or being to which the *bla* is attached, is called the *bla gnas*..... Very frequently a lake is regarded as a *bla gnas*, on which the life of a man or even of a whole nation depends. Thus for example a legend claims that the Yamdok lake (Yar 'brog mts'o) is the « life-power lake » (*bla mts'o*) of the Tibetan nation, and should it dry up then the whole population of the Land of Snows will meet its death ». NEBESKY, pp. 481-482. - L.P.].

164 On Ye śes mts'o rgyal see n. 155. According to Canto CVIII of the *Padma t'aṅ yig* (TOUSSAINT, p. 478), she was the daughter of bsGrags Nam mk'a' ye śes and gNubs dGe ba 'bum. But her birthplace is nowhere mentioned and cannot be located.

165 [gŚin rje rol pa is unknown; the name may indicate a form of gŚin rje or Yama (but it is not found among those listed by NEBESKY, pp. 82-87), or one of the early rÑiṅ ma pa teachers. The term *p'o braṅ* (palace) seems to apply to a hill. - L.P.].

166 Yoṅs rdsoṅ of sGrags is mentioned in Canto XCI of the *Padma t'aṅ yig;* TOUSSAINT, p. 373, mistranslates the name as « Fort des Proclamations ». It cannot be located on the maps. [Yaṅ rdsoṅ in Ma p'yi sGrags was visited

by mK'yen brtse in 1868; KTS, f. 102a. See the picture in H. HARRER, *Meine Tibetbilder*. - L.P.].

167 sTeṅ śod is unknown.

168 DT, K'a f. 15a [= ROERICH, p. 96], mentions a gNas sgor founded by Bre ston ᾿Bum la ᾿bar in the 11th century; it may perhaps be identified with gNas sgo gsar pa. The ms. adds: « gNas sgo p'ye of Rig ᾿dsin Padma ᾿p'rin las ». Both the shrine and the teacher are unknown.

169 Ṅar p'ug cannot be identified, nor can the following two shrines since there is no modern description of Yoṅs rdsoṅ.

170 Me loṅ rdo rje was a famous rÑiṅ ma pa teacher, born at sGrags p'u in 1243; he died in 1303. He was a pupil of ᾿K'rul žig Seṅ ge rgyal pa. DT, Ga f. 43a-b [= ROERICH, pp. 196-197]; *Re᾿u mig*, pp. 53, 57.

171 rDsoṅ k'am p'ug cannot be identified.

172 mK'ar c'en cannot be identified.

173 sGrags Groṅ mo c'e is not otherwise known.

174 Saṅs rgyas ye śes Rin po c'e of sNubs studied in India and in the frontier countries at the time of the suppression of Buddhism in Tibet in the 9th century, and became a great *siddha*. He wrote the *mDo ᾿grel mun pa᾿i go c'a;* DT, Ga ff. 2a, 24a [= ROERICH, pp. 104-105, 153].

175 rDo rje brag, Dorjetra of the maps. According to DSGL, p. 40 (= VASILYEV, p. 33) it is inhabited by about 400 monks, among whom is the incarnation of Rig ᾿dsin Padma ᾿p'rin las. It was, and still is, a very important centre of the rÑiṅ ma pa in Central Tibet, and as such it was badly sacked by the Dsungars in 1718. PETECH, pp. 44, 47, 92. Description in TUCCI, *Lhasa*, p. 119. [It was founded by bKra śis stobs rgyas at the end of the 16th century; LI An-che, *Rñiṅ ma pa, the early form of Lamaism*, in *JRAS* 1948, pp. 149, 151. According to KTS, f. 6b, bDag po bKra śis stobs rgyal mK'a᾿ ᾿gro yoṅs grub rtsal was one of the five incarnations of K'ri sroṅ lde brtsan, and precisely the embodiment of his virtues (*yon tan sprul pa*) - L.P.].

176 rJe btsun Gliṅ ras pa Padma rdo rje was born in 1128. He was at first a bKa᾿ brgyud pa and studied in Lo ro and at P'ag mo gru. Then he became the founder of the ᾿Brug pa sect, today dominating in Bhutan and partly also in La dwags. He was the builder of Rwa luṅ. DT, Ña ff. 113a-115b [= ROERICH, pp. 659-664]. Cf. also *Re᾿u mig*, p. 45; TPS, p. 90; TUCCI, *Lhasa*, p. 177.

177 TPS, p. 90, spells this name as rNa p'u. DT, Ña f. 115b [= ROERICH, p. 664] has sNa p'ur dgon. [According to KD, Za f. 28a, sNa p'u lies on the back slope of gSaṅ p'u. But this has nothing to do with the more famous gSaṅ p'u (Ne᾿u t'og) in the Lha sa region; and therefore we are not able to locate sNa p'u. - L.P.].

178 [Yar stod brag is the mountainous massif which divides the sKyid c'u from the gTsaṅ po before their confluence; TUCCI, *Lhasa*, p. 118. The pass is Che la of the maps. - L.P.].

179 rMor cannot be located.

180 [rMor c'en seems to be rMor c'en Kun dga' 'byuṅ gnas (17th century?), the third successor of Maṅ t'os Klu sgrub rgya mts'o (on whom see n. 575) in the Ts'ar pa branch of the Sa skya pa sect; KD, Za f. 31b. - L.P.].

181 Srin po ri is Semori of the maps. [The temple is still extant and belongs today to the Sa skya pa; TUCCI, *Lhasa*, pp. 101-102. - L.P.].

182 Vibhūticandra was an Indian master who came to Tibet at the beginning of the 13th century. The circumstances of his foundation of Srin po ri are related in DT, Ña f. 87a and T'a f. 20b (= ROERICH, pp. 600-601, 796-797). - L.P.].

183 Glo bo don steṅ is the valley above Lo of the maps, to the east of bSam yas.

184 [The mystical story of the bKra śis 'od 'bar, also called Glo don steṅs mc'od rten, is narrated in TT, ff. 82b-84b. It may be mentioned that bKra śis 'od 'bar is also the name of a terrific minor deity belonging to the retinue of Tsi'u dmar; NEBESKY, pp. 174-175. - L.P.].

185 The rDo valley is that of a left-bank tributary of the gTsaṅ po below Lo. [It contains the monastery of the same name, Doh Gompa of the maps; DAS, *Journey*, p. 298. - L.P.].

186 The 'On valley (Wön of the maps) joins that of the gTsaṅ po below rTse t'aṅ. It was visited by Tucci in 1948. TUCCI, *Lhasa*, p. 126.

187 bKra śis rdo k'a is Tashetokha of the maps; TUCCI, *Lhasa*, pp. 126, 178. It is mentioned in several texts as one of the places where Tsoṅ k'a pa stayed; he spent two months here in 1415; DT, Ba f. 7b [= ROERICH, pp. 1077-1078]; SP, p. 300;TPS, p. 433.

188 Ke ru is still in existence, but its decoration was completely renovated at a recent date; TUCCI, *Lhasa*, p. 126; *Tombs*, p. 83. It is mentioned in the DT, Ca f. 8a [= ROERICH, p. 257] as 'On lha k'aṅ Ge ru, in connection with 'Brom ston (1005-1054). [Inside the *lha k'aṅ* is a fine bronze *mc'od rten*, with relics from Nepal, called 'Od 'bar mc'od rten. Nearby is an old *rdsoṅ* called rGyal k'aṅ. - H.R.].

189 [dKar c'uṅ is a chapel on the side of Ke ru; TUCCI, *Lhasa*, p. 126. Of course it has nothing to do with the better known sKar c'uṅ, the findspot of a famous inscription, which is modern Ra ma gaṅ in the neighbourhood of Lhasa. - L.P.].

190 C'os sdiṅs, Choding of the maps on the hillside to the East of Ke ru, was founded by four ascetics in the 12th century; DT, Ga f. 17b [= ROERICH, pp. 138-139].

[191] [The rGyal sras Rin po c'e is an incarnation of Śāntideva (Źi ba lha); the series down to the end of the 18th century is given in KD, Za f. 21a-b. From 1728 to 1735 the 14th incarnate 'Jigs med ye śes grags pa acted as the vice-gerent of the VII Dalai-Lama during the latter's exile to the Chinese frontier; MITN, I, pp. 222-223. The relics of the first rGyal sras are still venerated at C'os sdiṅs; TUCCI, *Lhasa*, p. 126. - L.P.].

[192] The position of 'On p'u sTag ts'aṅ was indicated to me by Professor Tucci. It gave the name to the sTag ts'aṅ pa school, which came into being in 1405, apparently as a sub-sect of the bKa' brgyud pa; TPS, p. 92. At one time they were fairly influential and were in relations with the Ming emperors, who gave them the title of Fu chiao wang, Prince defender of the Doctrine; TPS, p. 25. But now they seem to have disappeared. [At sTag ts'aṅ in 'On, Ye śes mts'o rgyal, the wife of Padmasambhava, took refuge from a suitor who pursued her; TUCCI, *Tombs*, p. 67. - L.P.].

[193] mÑa' ris Grwa ts'aṅ, i.e. the college for students from Western Tibet, was founded in 1541 by the 2nd Dalai-Lama dGe 'dun rgya mts'o with the help of a king of Gu ge, on a hillock not far from rTse t'aṅ; *Re'u mig* p. 71; DSGL, p. 41 (= VASILYEV, p. 35); Kishen Singh and Ugyen Gyatso in *Records*, pp. 286, 349; DAS *Journey*, p. 298. Description in TUCCI, *Lhasa*, pp. 125-126. [The form mÑa ris Dwags po Grwa ts'aṅ in our text seems to indicate the addition of the two southern (Lho rgyud) colleges of the dGe lugs pa sect: mÑa' ris Grwa ts'aṅ and Dwags po Grwa ts'aṅ, which are mentioned in KD, Za ff. 18b-19a. It appears from our text that both are situated in the same place. But the dGe lugs pa college of Dwags po Grwa ts'aṅ (to be kept distinct from the Sa skya pa institution of the same name, on which see n. 333) is unknown from other sources. - L.P.].

[194] 'Gro mgon P'ag mo gru pa rDo rje rgyal po (1110-1170) from southern mDo k'ams was a disciple of Sa skya pa c'en po, Źaṅ Bla ma and rJe sGam po pa, and a teacher of the Lam 'bras and of the Mahāmūdrā; DT, Ña ff. 66b-70b [= ROERICH, pp. 553-563]; *Re'u mig*, pp. 44, 48; TPS, p. 688. After his death, a small temple was built at P'ag mo gru, which later grew into a great monastery, disputed between the abbots of 'Bri guṅ and of sTag luṅ. The P'ag mo gru pa were bKa' gdams pa, but with bKa' brgyud pa affinities; later they acceded to the dGe lugs pa. With Byaṅ c'ub rgyal mts'an they obtained in the 14th century also political power in Central Tibet, which they wrested from the Sa skya pa. Their succession went from uncle to nephew, the elder brother acting as abbot and the younger marrying in order to continue the family. TPS, pp. 19, 30 et passim.

[195] gDan sa mt'il was founded by 'Gro mgon P'ag mo gru pa in 1158; *Re'u mig*, p. 47. It was at first the centre and later merely the religious capital of the P'ag mo gru pa during their rule over Central Tibet (14th and

15th centuries), while sNe'u gdoṅ was the political capital. For descriptions see DAS, *Journey*, pp. 298-299, and TUCCI, *Lhasa*, pp. 127-129.

[196] The statue Byi sa ma cannot be identified.

[197] Zaṅs ri mkʻar dmar is Sangri-dsong of the maps. Cf. DSGL, p. 42 (= VASILYEV, p. 35). It is mentioned as Zaṅs ri kʻaṅ dmar in DT, Pa f. 3a [= ROERICH, p. 984]. See DAS, *Journey*, p. 300; DAS, *Dictionary*, p. 1130b; and TUCCI, *Lhasa*, p. 129. [mKʻyen brtse went there in 1840; KTS, f. 83b. - L.P.].

[198] Ma gcig lab sGron ma was a disciple and *mūdrā* of the Indian master Dam pa Saṅs rgyas on whom see TPS, p. 92. She was born in 1055, was a specialist of the *gcod* system of mystical realization and died at the age of 95 in 1149; DT, Pa f. 2a-b [= ROERICH, pp. 983-984; *Re'u mig*, pp. 41, 46. She was said to be an incarnation of the mother of Asaṅga and Vasubandhu; KD, Za f. 32b. - L.P.].

[199] [According to KD, Za f. 32b, Ma gcig lab sGron ma had three sons and three daughters. The eldest son was called Ra dgra grub be, later styled rGyal ba don grub; the middle one was Grub cʻuṅ and the youngest Yaṅ grub. Some vague information about the eldest son (under the name of Grub cʻe) is found in DT, Pa f. 3b [= ROERICH, pp. 985-986. - L.P.].

[200] 'Ol kʻa (also spelt 'Ol dga') sTag rtse is Okadzong of the maps. Cf. DSGL, p. 43 (= VASILYEV, p. 36). The 'Ol kʻa district played a great part in the wars of the 16th century; TPS, 44, ff.646. The once-important town of sTag rtse is today utterly decayed; TUCCI, *Lhasa*, pp. 130-131.

[201] rDsiṅ pʻyi is Dzinchi of the maps. Cf. DSGL, p. 42 (= VASILYEV, p. 35). The temple [was founded by Gar mi Yon tan g-yuṅ druṅ; TUCCI, *Lhasa*, p. 178. It] was rebuilt by dPon Nam mkʻa' bzaṅ po. Its pictorial decoration was due to the initiative of Tsoṅ kʻa pa; in 1393 he also caused the decayed image of Maitreya, made by Gar mi Yon tan g-yuṅ druṅ, to be renovated. TPS, p. 41; VSP, f. 155a-b; SP, pp. 229 and 313; *Re'u mig*, p. 63. Description of the temple and of the famous Maitreya statue, which in its present shape is rather modern, in TUCCI, *Lhasa*, p. 131. The ms. adds: « Residence of rJe Rin po cʻe (Tsoṅ kʻa pa) ».

[202] The position of 'Gal pʻug was indicated to me by Professor Tucci. [It is 'Ol kʻa mGar pʻug of Canto XCI of the *Padma tʻaṅ yig* (TOUSSAINT, p. 374) and of DSGL, p. 42 (= VASILYEV, p. 35); 'Ol dga' 'Gar pʻug of VSP, ff. 158b-159a and SP, p. 230. - L.P.].

[203] Dwags po is Thakpo of the maps, the region to the south of the gTsaṅ po and to the east of rTse tʻaṅ.

[204] [Dwags la sgam po is a great shrine of the bKa' brgyud pa. It was founded in 1121 by Mi la ras pa's pupil rJe sGam po pa and was destroyed by the Dsungars in 1718; *Re'u mig*, p. 45; DSGL, p. 45 (= VASILYEV, p. 38). The maps call it Talha Kampo and place it among the mountains to the north of the gTsaṅ po. Cf. Kinthup in *Records*, p. 30. - L.P.].

205 K'ra mo brag cannot be located. A K'ra mo ldaṅ lha is mentioned in the Cantos XCI and XCVII of the *Padma t'aṅ yig;* TOUSSAINT, pp. 374, 411.

206 In the rGyal me tog t'aṅ valley lies the C'os 'k'or rgyal monastery (Chukorgye of the maps), founded in 1509 by the Second Dalai Lama dGe 'dun rgya mts'o. It was destroyed by the Dsungars in 1718 and was rebuilt shortly after by the regent K'aṅ c'en nas. SP, pp. 314-315; DSGL, p. 43 (= VASILYEV, p. 36); *Re'u mig*, p. 70; TPS, 654.

207 The DSGL, p. 43 (= VASILYEV, p. 36) calls it the « life-power lake » [*bla mts'o;* see n. 163] of dPal ldan lha mo Kālīdevī. It is the Cholamo of the maps. Ch. Bell calls it C'os 'k'or rgyal gyi gnam mts'o; according to him, every Dalai Lama visits it once in his lifetime, for it shows him the future events of his life and the manner of his passing away. [The lake was visited also by the Regent when searching for signs indicating the place of reincarnation of the present Dalai Lama. - H.R.]. Near the lake is a *mgon k'aṅ* and in it an image of dMag zor ma, the terrible goddess who presides over the lake. BELL, *Religion*, p. 159. [The C'os 'k'or rgyal lake is the *bla mts'o* of all the Dalai Lamas; Ch. BELL, *Portrait of the Dalai Lama*, London 1946, p. 41; cf. NEBESKY, p. 450n. dMag zor ma is one of the many forms of dPal ldan lha mo, the chief guardian goddess of Lamaism, usually assimilated to Rematī; IT, III, 2, pp. 98-105; NEBESKY, pp. 24-31. - L.P.].

208 [According to the Tibetan geographer, Ñaṅ po lies to the east and south-east of 'Ol k'a and dBus stod; DSGL, p. 47 (= VASILYEV, p. 39). DAS, *Dictionary*, mentions it as a district in the Koṅ po province, and this is confirmed by KD, Za f. 30b (K'e brag mdo or Ñaṅ po in Koṅ po). It is apparently the whole or a part of the valley of the Nyangchu or Giamdachu, which in the modern maps is represented as the very heart of Koṅ po. - L.P.].

209 [Loṅ po stod is mentioned by DAS, *Dictionary*, p. 1224b, as a district in Koṅ po. It is not marked on the maps. - L.P.].

210 [Koṅ po is a large region, only partly surveyed and ill-defined, whose centre according to DSGL, p. 47 (= VASILYEV, p. 40) is in the lower valley of the rGya mda' c'u (Giamdachu, Nyangchu); it extends also around the confluence of this river with the gTsaṅ po. - L.P.].

211 [sPo bo, on the great bend of the Brahmaputra, is divided into upper and lower (sPo stod and sPo smad, Potö and Pome of the maps). - L.P.].

212 [Glo ba or Blo ba, Lopa of the Europeans, is the name given by the Tibetans to the tribes of the southern slope of the Eastern Himalaya; Ako, Miri, Dafla, Mishmi, Abor. - L.P.].

213 [K'yuṅ po is the district whose capital is K'yuṅ po steṅ c'en, Chungpu Tengchen of the maps in the upper Salween valley. Described by PEREIRA, *Peking to Lhasa*, London 1925, pp. 156-158. - L.P.].

214 Ri bo c'e was founded in 1276 by Saṅs rgyas dbon (1251-1296). In the 15th century it was the most important monastery of K'ams. DT, Ña

f. 110a [= ROERICH, p. 652. It is Riwoche of the maps, north-west of Chamdo (Cʿab mdo), on the sources of the Dzichu. - L.P.].

215 [Naṅ cʿen is at some 50 miles North of Ri bo cʿe. There is a bKaʿ brgyud pa monastery called Tsʿe cʿu. See E. TEICHMAN, *Travels of a consular officer in Tibet*, p. 108. - H.R.].

216 rTse tʿaṅ or rTses tʿaṅ became a seat of the Pʿag mo gru pa along with gDan sa mtʿil;TPS, pp. 27-28. Its main monastery was founded by the great Byaṅ cʿub rgyal mtsʿan of Pʿag mo gru in 1351, and further endowed in the following year. Its history down to 1476 is narrated in DT, Ba ff. 9b-10b [= ROERICH, pp. 1082-1084. Cf. VSP, ff. 175b-177a; SP, p. 318]. Description in TUCCI, *Lhasa*, pp. 133-135.

217 The cave of Tʿub pa gser gliṅ ma cannot be identified.

218 [The lÑa mcʿod pa are the monks of the lÑa mcʿod monastery at rTse tʿaṅ. It was half destroyed during the wars of the 16th and 17th century, as well as in the Dsungar invasion of 1718, but still contains some ancient works of art; TUCCI, *Lhasa*, p. 135. - L.P.].

219 The bSam gtan gliṅ monastery near rTse tʿaṅ is a Sa skya pa foundation, mainly connected with bSod nams rgyal mtsʿan. [It was visited (Ru dam bSam gtan gliṅ) by mKʿyen brtse in 1857; KTS, f. 8a. Description in TUCCI, *Lhasa*, pp. 135-136. - L.P.].

220 See n. 671.

221 [Yar kluṅs Seṅ ge rgyal mtsʿan was a disciple of Dam pa bSod nams rgyal mtsʿan and the founder of the Tsʿar pa lineage of the Sa skya pa: KD, Za f. 31b. He was also a pupil of Bu ston, and as such the 10th hierarch in the lineage of Tsʿar cʿen (on whom see n. 518); KD, Za f. 32a. He must therefore have lived in the late 14th century. - L.P.].

222 bSod nams rgyal mcʿog cannot be identified.

223 [This mGon po seems to be mGon po Pʿyag drug pa (the Six-armed Lord), a form of Mahākāla and one of the *yi dam* or protecting deities of Tibet, particularly venerated by the Sa skya pa; TPS, pp. 584-586; R. v. NEBESKY-WOJKOWITZ, *Ein Beitrag zur tibetischen Ikonographie*, in *Archiv für Völkerkunde*, V (1951) pp. 138-158; NEBESKY, pp. 38-44. - L.P.].

224 The position of Zo daṅ Gaṅs po ri was indicated to me by Professor Tucci. [It is the mountain at the mouth of the Yar kluṅs valley where Avalokiteśvara came down as a monkey and by his union with an ogress gave origin to the Tibetan race; S. Ch. DAS, *Journey*, pp. 301-302; TUCCI, *Lhasa*, pp. 133, 179. - L.P.].

225 [sPrel sgom Byaṅ cʿub sems dpaʾ means the Bodhisattva who meditated as a monkey; it refers to the above-mentioned legend. - L.P.].

226 sNeʾu gdoṅ Kun bzaṅ rtse, Netung of the maps, was in the 15th century the civil capital of Tibet, seat of the lay branch of the Pʿag mo gru family. Hee TPS, Part I, Ch. 3-6. At the end of the 15th century it fell under the sway of the princes of gTsaṅ, supporters of the Red sects, and then

decayed rapidly. Today it is but a ruin-field; TUCCI, *Lhasa*, p. 136. [There is a *dgon pa* on part of the site of the old palace, called Benja by S. Ch. Das, i.e. dBen rtsa. - H.R.].

227 On the P'ag mo gru pa see above, n. 194.

228 [rTse ts'ogs pa, Chesok of the maps, Tse-chog-pa of S. Ch. DAS, *Journey*, p. 306, is at the foot of the hill of sNe'u gdoṅ. Tsoṅ k'a pa is said to have been ordained there; TUCCI, *Lhasa*, p. 136. But the place where the ceremony actually took place is rNam rgyal Lha k'aṅ, on which see n. 242. - L.P.].

229 On K'a c'e Paṇ c'en see n. 53.

230 [sGrol dkar, the white (Śveta, Sita) Tārā, is one of the two main forms of this outstanding female deity of Mahāyāna, on whose iconography and symbolism see TPS, pp. 387-391. - L.P.].

231 [On the first three of these monasteries see respectively nn. 228, 315 and 327. C'os luṅ ts'ogs pa is mentioned in several texts (TPS, pp. 134, 664, 735) and we know that it was founded in 1255 (Tables of the *Vaiḍūrya dkar po* in A. CSOMA DE KÖRÖS, *A Grammar of the Tibetan Language*, Calcutta 1834, p. 186). DAS, *Journey*, p. 118, places the Choilung gomba « on the uplands to the north of Gyantse and some three miles away ». - L.P.]. [Chhölung (C'os luṅ) is one of several *dgon pa* on the southern slope of the Po Shibday (gŽi bdag) hill north-east of rGyal rtse; it is to the East of the dGa' ldan monastery. - P.A.]. [This dGa' ldan is Ri k'rod dGa' ldan, or rGyaṅ dkar goṅ ma, marked simply as Gonpa on the maps; IT, IV, I, p. 61. - L.P.].

232 The Yar kluṅs valley south of rTse t'aṅ was the cradle of the Tibetan monarchy. On the royal tombs there see TUCCI, *Tombs*, and H. HOFFMANN, *Die Gräber der tibetischen Könige im Distrikt 'P'yoṅs rgyas*, in *Nachr. Ak.Wiss. Göttingen*, 1950. [The same list of three *mc'od rten* and three holy places is found in DSGL, p. 41 (= VASILYEV, p. 34). - L.P.].

233 On these two sacred places see respectively nn. 237 and 271.

234 On Ras c'uṅ p'ug see n. 265.

235 On Yum bu gla sgaṅ or Yum bu bla mk'ar see n. 244.

236 On these three stūpas see respectively nn. 250, 268, 280.

237 K'ra 'brug founded by king Sroṅ btsan sgam po (c. 620-649); DT, Ka f. 20b [= ROERICH, p. 40]; SP, p. 168. According to BUSTON, p. 184, [and KD, 'A f. 6b], it was built on the left shoulder of the she-devil of Tibet in order to keep her down. Cf. DSGL, p. 41 (= VASILYEV, p. 34). [K'ra 'brug, about five miles south of sNe'u gdoṅ, is the Tandub of DAS, *Journey*, p. 302, and *Dictionary*, p. 1130b. It contains a bell with a noteworthy inscription, for which, and for a general description of the temple see TUCCI, *Lhasa*, p. 136; *Tombs*, pp. 70-71. K'ra 'brug is the seat of a *c'os skyoṅ* who is an emanation of Pe har; NEBESKY, pp. 148, 153. - L.P.]. [K'ra 'brug has

clearly been repaired and added to, but it appeared to me that the cella itself was of ancient design, and perhaps in part of ancient construction. - H.R.].

238 [bKra śis byams sñoms is according to our text the name of the main temple of K'ra 'brug. In the edict of K'ri sroṅ lde brtsan on the introduction of Buddhism its name is given as bKra śis lha yul; TUCCI, *Tombs*, p. 46. - L.P.].

239 [Nothing can be said about the stone images of the Pañcatathāgata. Nowadays the cella of the main temple (*gtsug lag k'aṅ*) contains an image of Vairocana surrounded by bronze statues of Bodhisattvas; TUCCI, *Lhasa*, p. 136. - L.P.].

240 [The sGrol ma stands among images of the Ñe sras brgyad on the left side of the image of Vairocana. It was pointed out to me as miraculous and I understood that it had once eaten an offering. Like the other figures it is covered with silk robes and details could not be seen. - H.R.].

241 [On the South of the area is a large stupa surrounded by smaller ones. This may be the dBu lṅa ma. - H.R.].

242 In the rNam rgyal Lha k'aṅ, Tsoṅ k'a pa took his final vows; HUTH, pp. 179-180. [It is the Gadan namgyalling (dGa' ldan rNam rgyal gliṅ) of DAS, *Journey*, p. 306. - L.P.]. [It is a small yellow-washed building South of rTse ts'ogs pa. - H.R.].

243 The « Chair of Sa skya Paṇḍita » (on whom see n. 497) cannot be identified.

244 [Yum bu bla mk'ar or Yum bu gla sgaṅ is believed to be the oldest building in Tibet, having been founded by the first mythical king gÑa' k'ri btsan po. Of the two names, that of Yum bu bla mk'ar (spelt in the *La dwags rgyal rabs'* as 'Um bu rdsaṅs mk'ar; A. H. FRANCKE, *Antiquities of Indian Tibet*, II, Calcutta 1926, p.81) seems to be more specially related to the castle erected by king T'o t'o ri gñan btsan. It is Ombu of the maps. The present building is a modern looking tower with a Chinese roof. See E. SCHÄFER, *Geheimnis Tibet*, Munich 1943, p. 180 (with a fine colour plate) and TUCCI, *Lhasa*, p. 137. - L.P.]. [The building obviously cannot claim the antiquity ascribed to it, but the narrow, rough entrance gate and stairway and the small lower-floor hall seemed to me very old in design and material. - H.R.].

245 T'o t'o ri gñan btsan was a semi-historical king of Tibet, or rather prince of Yar kluṅs, during whose reign the *Kāraṇḍavyūha* and other holy objects are said to have fallen from heaven, the first Buddhistic relics to come to Tibet. See DT, Ka f. 20a [= ROERICH, p. 40].

246 The Jo bo Nor bu bsam 'p'el is otherwise unknown.

247 [Perhaps this *c'os skyoṅ* is connected with Lha ru (see the next note), where I saw an oracle's robes. He is connected with the sKar ma śar of Lhasa, but I have no record of his name. - H.R.].

248 [Lha k'aṅ gñan ru is the Lha ru sman brgyad of TUCCI, *Lhasa*, p. 137. It is a two-storeyed dGe lugs pa temple dedicated to the eight Bud-

dhas of medicine; it lies near Yum bu bla mk'ar. - L.P.]. [Near Lha ru is what is traditionally called the first field to be cultivated in Tibet. - H.R.].

[249] On the Bhaiṣajyaguru (sMan bla) see IT, III, 1, pp. 168-171.

[250] rTag spyan 'bum pa is wrongly spelt T'eg c'en 'bum pa in DSGL, p. 41 (= VASILYEV, p. 34). DT, Ca ff. 34a-35b [= ROERICH, pp. 317-320] gives the series of the abbots of sTag can 'bum mo c'e, as it spells it. It lies near Lha ru sman brgyad; TUCCI, *Lhasa*, p. 179. [It is the Tagtsan bumba of DAS, *Journey*, p. 303. Cf. also DAS, *Dictionary*, p. 1130b. It is mentioned in TT, ff. 122b-123a. - L.P.].

[251] [sKor c'en (12th century) was a pupil of Byaṅ c'ub dge mdses (1084-1167). He went to sTag can and built the great *mc'od rten* there. DT, Ca f. 34b (= ROERICH, p. 318). - L.P.].

[252] [rTag tu ṅu is a Bodhisattva belonging to the cycle of the Prajñāpāramita; TUCCI, *Lhasa*, p. 179. On the legend explaining his name (the Ever-Weeping) see ROERICH, p. 938. - L.P.].

[253] The 'Brog mi Lotsawa Śākya ye śes was a pupil of Śāntibhadra, a contemporary of Rin c'en bzaṅ po and one of the teachers of Mar pa in the monastery of Myu gu luṅ. He was a specialist of the *lam 'bras* and the Sa skya pa school derived their theories from his teaching. DT, Ṅa ff. 2a-3b, Ña 1b [= ROERICH, pp. 206-209, 399]. He died in 1074; *Re'u mig*, p. 42; HOFFMANN, pp. 130-131.

[254] [Ma mo is a terrific goddess, who gives the name to a series of eight deities, belonging to the cycle of Nag po c'en po (Mahākāla); IT, IV, 1, pp. 219-220, 288. But there are also other groups, of twelve, nine, seven and three Ma mo; NEBESKY, pp. 269-273. On Mahākāla see TPS, p. 590, and NEBESKY, pp. 38-67. - L.P.].

[255] This « Snowy enclosure » (*gaṅs kyi ra ba*) cannot be identified with precision, [unless it be Yab-sang Gompa of the maps]. The Yar lha śam po is the mountain at the head of the Yar kluṅs valley, east of the Gri gum lake; it is closely connected with the legends of the ancient kings of Tibet, and especially with the Seven K'ri. [The god Yar lha śam po is one of the four chief mountain-gods of Tibet; NEBESKY, pp. 203-204. - L.P.].

[256] Lho k'a is the general mame of the region to the south of the gTsaṅ po and to the east of Bhutan.

[257] E yul is a district to the east of the Yar kluṅs valley; DSGL, p. 43 (= VASILYEV, p. 36). It was the seat of the princes of Lha rgya ri, which is the capital of the valley; TPS, p. 649. E is the Yêe of Desideri; [MITN, VI, 320].

[258] gÑal (DSGL, p. 44 = VASILYEV, p. 37) is the valley of the gÑal c'u, Nyechu of the maps. The following localities of the valley mentioned in VSP, ff. 168a-172a (= SP, 229 and 316, can be located on the map. In upper gÑal (gÑal stod): Bra gor (Trakor), Ser p'yi sgaṅ (Serche), Ri steṅ (Ritang

gompa); in lower gÑal (gÑal smad, or gÑal roṅ, Nyerong of the maps): Zaṅs po cʻe (Sampe), Mo lha (Mo pass).

259 Lo ro is the valley of the Loro-chu, in the upper basin of the Manas.

260 Gro śul is mentioned as Gru śul in DT, Da f. 12a [= ROERICH, p. 864], and in TPS, p. 629, between gÑal and Lo ro. [It is Gro žur mDo mkʻar cʻos sde of VSP, ff. 174b-175a, and SP, p. 318, founded by gNubs ston Śes rab grags pa. - L.P.].

261 Byar is the valley of the Charchu, an affluent of the Subansiri. It is divided into Byar stod and Byar smad.

262 Tsa ri (Tsari of the maps) is a valley of peculiar sanctity, where a much frequented pilgrimage takes place every twelve years. Unusually diffuse description in DSGL, pp. 44-46 (= VASILYEV, pp. 37-39).

263 [bKra śis cʻos sde (Trashichode) is a great Sa skya pa monastery on the Yar kluṅs cʻu. Description in TUCCI, *Lhasa*, pp. 138-139. - L.P.].

264 Re mdaʼ pa gŽon nu blo gros (1349-1412), a Sa skya pa, was « one of the greatest men Lamaism has had between Bu ston and Tsoṅ kʻa pa ». The latter studied at his school and based himself widely on his teaching. TPS, p. 119. Cf. also DT, Ba f. 6b [= ROERICH, p. 1075].

265 Ras cʻuṅ pʻug is a bKaʼ brgyud pa monastery built on the cave of Ras cʻuṅ pa (on whom see n. 267), not far from the confluence of the Yar kluṅs cʻu and the ʼPʻyon rgyas cʻu; TUCCI, *Lhasa*, p. 139. See also WADDELL, *Lamaism*, p. 67 [DAS, *Journey*, p. 304, and *Dictionary*, p. 1130b]. [Ras cʻuṅ pʻug is on the spur of the ridge separating the two valleys. - H.R.].

266 Grub cʻen gTsaṅ smyon Heruka, borno at mKʻar kʻa north of rGyal rtse, was a celebrated Tantric saint; S. Ch. DAS, *Dictionary*, p. 182a. He is possibly identical with sMyon pa lDom cʻuṅ of Upper Myaṅ (i.e. the valley of the Ñaṅ cʻu, the river of rGyal rtse) mentioned in DT, Pʻa f. 12a [= ROERICH, p. 1030]

267 rJe Ras cʻuṅ pa rDo rje grags (1083-1161) was the chief disciple of Mi la ras pa and his biographer. DT, Ña ff. 15b-18a [= ROERICH, pp. 435-441]; *Reʼu mig*, pp. 43, 47; TPS, p. 98. [Ras cʻuṅ paʼs silver reliquary is in the cave. - H.R.].

268 dGun tʻaṅ (thus spelt also in DSGL, p. 41 = VASILYEV, p. 34) is probably identical with dGon tʻaṅ ʼbum pa mentioned above (f. 10a) as well as in Canto XCI of the *Padma tʻaṅ yig* (TOUSSAINT, p. 374). It is on the left bank of the Yar kluṅs river; TUCCI, *Lhasa*, p. 143.

269 [Sri gcod ʼbum pa, also called ʼKʻon bsdums, is mentioned in TT f. 123a. - L.P.].

270 [The aetiological legend of the foundation of Ne tsʻo ʼbum pa at the time of king Lha lde is told in TT, f. 123a. These two stūpa must be very close to Guṅ tʻaṅ ʼbum pa. They have not been noticed by Western travellers. - L.P.].

271 Śel brag (abbreviation of Śel gyi brag pʻug) is mentioned in DSGL, p. 41 (= VASILYEV, p. 34). [It is a shrine of the rÑiṅ ma pa, built on the place where Padmasambhava (O rgyan) practised exorcisms; TPS, p. 386. We must distinguish the monastery (Yarlung shetag of S. Ch. Das) from the cell of Padmasambhava at some distance. DAS, *Journey*, pp. 304-305. Cf. also Ugyen Gyatso in *Records*, p. 348; DAS, *Dictionary*, p. 1130b; and TUCCI, *Lhasa*, p. 143. - L.P.].

272 [The mTsʻan brgyad lha kʻaṅ might be the Upper Lhakhang of S. Ch. Das, at the side of the cell of Padmasambhava; DAS, *Journey*, p. 305. - L.P.].

273 [The gNas mtʻil bla braṅ must be the « cell of Padmasambhava » with its silver image of the saint represented as a boy of twelve. DAS, Loc. cit. - L.P.].

274 [The Pʼyag ʼtsʻal pass must be again nearer to the monastery, since the cemetery here mentioned is the one described by S. Ch. Das as adjoining the lamasery; DAS, *Journey*, p. 304. - L.P.].

275 This cave cannot be identified. On Ye śes mtsʻo rgyal see n. 155.

276 This place close to Śel brag is the exact spot where O rgyan gliṅ pa (on whom see n. 277) found the *Blon po bkaʼi tʻaṅ yig*, the fifth book of the *bKaʼ tʻaṅ sde lṅa;* TPS, p. 113; TOUSSAINT, p. 385. [Also the *Padma tʻaṅ yig* itself was found by O rgyan gliṅ pa here, i.e. « at Padma śel pʻug near the lotus-built castle of Śel brag », as it is said in the colophon of the work (TOUSSAINT, p. 482). mKʻyen brtse was here twice; KTS, ff. 51b, 90a. - L.P.].

277 O rgyan gliṅ pa was a rÑiṅ ma pa *gter ston* (discoverer of concealed sacred texts), born in 1323 and highly revered by the Pʻag mo gru rulers. TPS, p. 113.

278 The gYuʼi lha kʻaṅ (Turquoise Temple) of bTsan tʻaṅ is mentioned in Canto XCI of the *Padma tʻaṅ yig* (TOUSSAINT, p. 375) as a place where Padmasambhava buried some sacred texts. The monastery was later headed by one sBo cʻuṅ Tsʻul kʻrims ʼbyuṅ gnas, of the school of Klu mes (late 10th century), who established there a Vinaya school. Later it was occupied by the great lotsawa bSod nams rgya mtsʻo (1424-1492); DT, Kʻa f. 8a, Tʻa f. 35a [= ROERICH, pp. 78, 827. S. Ch. Das calls it Tsandan-yu lha-khang (Tsan dan g-yu lha kʻaṅ, temple of sandalwood and turquoise) and attributes its foundation to king Sroṅ btsan sgam po; DAS, *Journey*, pp. 305-306; *Dictionary*, p. 1130b. It is the Kanden (sic for Chanden) Lhakhang of TUCCI, *Lhasa*, p. 143. - L.P.]. [bTsan tʻaṅ gYu lha kʻaṅ is pleasantly situated and appears to be built on an old model, but has been restored and is disappointing inside. It has a wooden lantern supporting the roof, as at bSam yas. - H.R.].

279 [The story of queen Ṅaṅ byuṅʼs interview with Padmasambhava in the gYuʼi lha kʻaṅ of bTsan tʻaṅ is told in Canto CIII of the *Padma tʻaṅ yig* (TOUSSAINT, pp. 434-436). The statement that Ṅaṅ tsʻul byaṅ cʻub was the mother of Kʻri sroṅ lde brtsan is found in our text only and is apparently due to a mistake. The *Padma tʻaṅ yig* says nothing about the relationship

of the two and makes (quite wrongly) the Chinese princess Chin cʿêng mother of the king. We know from the highly authoritative Tun-huang chronicles that Kʿri sroṅ lde brtsan was born to the queen Maṅ mo rje bži steṅ of sNa nam; BACOT, THOMAS *and* TOUSSAINT, *Documents de Touen-houan*, Paris 1940-46, p. 89. - L.P.]. [The queen Byaṅ cʿub is named on the great bell at Kʿra ʾbrug as donor. - H.R.].

[280] [Tsʿe cʿu ʾbum pa is spelt Tsʿe rgyal ʾbum pa in the DSGL, p. 41 (= VASILYEV, p. 34). It is in front of the Guṅ tʿaṅ ʾbum pa; TUCCI, *Lhasa*, p. 143. It got its name from the fact that the famous Lotsawa Cog ro Kluʾi rgyal mtsʿan presented to king Kʿri sroṅ lde brtsan an image made of rock-crystal coming from India, which was deposited inside this stūpa; TT, f. 122b. - L.P.].

[281] [According to earlier texts, we are confronted with two different places. gÑaʾ kʿri btsan po descended on the Lha ri yol ba and came out lat sGo bži of bTsan tʿaṅ; BUSTON, p. 182. Cf. also the discussion in H. HOFFMANN, *Quellen zur Geschichte der Bon-Religion*, Mainz 1950, p. 147. - L.P.]. [Lha ri yol ba is Lha bab ri, a name still used locally for the hill rising to the West of Tsʿe cʿu bum pa. - H.R.].

[282] gÑaʾ kʿri btsan po, identified by later texts with the Indian prince Rupati, is the legendary ancestor of the old Tibetan kings. He fled from India and was miraculously transported and placed down on the top of the Lha ri. Upon his descent there, the Tibetans met him and chose him as their king.

[283] See n. 293.

[284] Pa gor is mentioned as Pa gor pʿu of g-Yas ru in DT, Ga f. 14a [= ROERICH, p. 131]. [sPa gor is some 8 miles from sNeʾu gdoṅ, up the ʾPʿyoṅs rgyas valley. I was told it is a nunnery. - H.R.].

[285] On Vairocana see n. 121.

[286] Rog pa rtsa is mentioned in DT, K,a f. 6b [= ROERICH, p. 75], and TPS, p. 649, as well as, in the form Rog pa sa, in DT, Kʿa f. 15b and Pa f. 2a. [ROERICH, pp. 97, 982].

[287] Sol nag Tʿaṅ po cʿe is called Yar luṅ Tʿaṅ po cʿe in DSGL, p. 41 (= VASILYEV, p. 34). It was founded in 1017 by a group of eight monks called the seven-and-a-half reverends (*ban de mi pʿyed daṅ brgyad*) under the inspiration and the leadership of Gru mer Tsʿul kʿrims ʾbyuṅ gnas. It became the seat of a school of philosophy, the Tʿaṅ skor. DT, Kʿa ff. 6b, 7a, 12a, Ña f. 3b [= ROERICH, pp. 75, 76, 88, 404]; BUSTON, p. 204; ff. 177b-178a; SP, p. 318. [The great monastery there is quite modern; TUCCI, *Lhasa*, p. 142. - L.P.]. [A small room, said to be that of Atīśa, situated apart from the *lha kʿaṅ* on the North-Eastern side, appears older than the main buildings. - H.R.].

[288] Kʿu ston brTson ʾgrus g-yuṅ druṅ (1011-1075) was an abbot of Sol nag Tʿaṅ po cʿe and one of the three foremost disciples of Atīśa in Central

Tibet, along with rÑog and 'Brom ston. After him the school and the abbatial series came to an end and T'an po c'e passed into the hands of the Bla bran pa. DT, K'a f. 38a [= ROERICH, pp. 93-94, 327]; KD, Za, f. 2a.

289 Ri bo bde c'en, Riudechen of the maps, is mentioned in DSGL, p. 41 (= VASILYEV, p. 34), in VSP, f. 181a and in SP, p. 319. [This dGe lugs pa monastery lies on the slope of the hill above 'P'yoṅs rgyas. Description in TUCCI, *Lhasa*, p. 142. Cf. TUCCI, *Tombs*, p. 31. - L.P.].

290 This Blo gros dpal bzaṅ po is little known. We merely gather from the *Re'u mig*, p. 68, that he died in 1475.

291 mK'as grub rje dGe legs dpal bzaṅ po (1385-1438) was one of the chief disciples of Tsoṅ k'a pa, of whom he wrote two biographies. He was the third K'ri t'og of dGa' ldan. His biography is in SP, pp. 271-275; *Re'u mig*, pp. 62, 66; TPS, pp. 123, 159, 161.

292 ['P'yiṅ pa sTag rtse is the name of the castle above 'P'yoṅs rgyas. It was the residence of the early Tibetan kings, before Sroṅ btsan sgam po shifted it to Lhasa, and as such it is often mentioned in the chronicles of Tun-huang. Later it became the seat of the above mentioned family of feudal chiefs. TUCCI, *Tombs*, p. 31; TUCCI, *Lhasa*, p. 140. - L.P.].

293 'P'yoṅs rgyas is the valley of an affluent of the Yar kluṅs c'u; it is also the name of its capital; DSGL, p. 41 (= VASILYEV, p. 34). The chiefs of 'P'yoṅs rgyas were from the very beginning supporters of the dGe lugs pa, and from their family the great Fifth Dalai-Lama was born. On the exact position of 'P'yoṅs rgyas see the discussion in TUCCI, *Tombs*, pp. 30-31. Nearby are the tombs of the Tibetan kings. Cf. also TUCCI, *Lhasa*, pp. 139-142.

294 [The descent of the chiefs of 'P'yoṅs rgyas from the royal family of Za hor (in Bengal; see TPS, p. 376) is asserted also in their history, included in the Chronicle of the Fifth Dalai Lama and translated in TPS, pp. 644-645. - L.P.].

295 [Baṅ so dmar po (Red Tomb) is the mound containing the grave of Sroṅ btsan sgam po; TUCCI, *Tombs*, p. 32. The image seems to be no longer extant. - L.P.].

296 This is probably sMan luṅ pa Śākya 'od (1239-?), mentioned in DT, Ga f. 24b-25a, Ña f. 78b, T'a f. 17b-18a [= ROERICH, pp. 155, 581, 790-791. He was a famous pilgrim who wrote a lengthy account of the holy places of India, the *Man luṅs pa'i lam yig*; ROERICH, p. 790. His chapel, belonging to the rÑiṅ ma pa sect, is still extant; TUCCI, *Tombs*, p. 32. - L.P.].

297 The valley of Don mk'ar is that in which most of the tombs of the Tibetan kings are situated; TUCCI, *Tombs*, p. 32. [Here a famous debate between Buddhists and Bon po was held in the time of K'ri sroṅ lde brtsan; HOFFMANN, pp. 63-64. - L.P.].

298 [Ts'e riṅ ljoṅs lies in a lateral valley near 'P'yoṅs rgyas; TUCCI, *Lhasa*, p. 142. - L.P.].

[299] [According to Tucci, 'Jigs med gliṅ pa was a *gter ston*, i.e. a rÑiṅ ma pa monk who found texts concealed by Padmasambhava. - L.P.].

[300] dPal ri T'eg c'en gliṅ, a rÑiṅ ma pa monastery, was founded in the second half of the 16th century by bSod nams stobs rgyal, chief of 'P'yoṅs rgyas; TPS, 111. [It lies in a lateral valley south of 'P'yoṅs rgyas and has been completely restored in recent times; TUCCI, *Lhasa*, p. 142. - L.P.].

[301] Śes rab 'od zer (1518-1584) was the *gter ston* who recovered (i.e. compiled on older materials) the *Padma t'aṅ yig;* TPS, pp. 110-111.

[302] [I.e. « the glorious hill of the adamantine maturation ». It is still called by this name in KTS, f. 59b. - L.P.].

[303] sPyan g-yas is a region south of 'P'yoṅs rgyas, at the source of the 'P'yoṅs rgyas c'u, as it was indicated to me by Professor Tucci.

[304] The sPyan g-yas lha k'aṅ, Chongyechenyag of the maps, was founded by dGe bśes Gra pa and completed by dGe bśes K'a c'e; it was for a time the seat of a flourishing Vinaya school; DT, K'a ff. 10a, 16a-17a [= ROERICH, pp. 98-101. The name is said to be derived from the relic of the right eye (*spyan g-yas*) of Śāriputra preserved there; VSP, f. 181a-b; SP, p. 319. - L.P.].

[305] 'Gos Lotsava gŻon nu dpal (1392-1481) is the author of the DT. No other information is available on his connection with sPyan g-yas.

[306] 'P'yos is mentioned in DT, P'a f. 12a [= ROERICH, p. 1030], and in TPS, p. 629. [VSP, f. 179b, and SP, 319, speak of a monastery of 'P'yos bDe byams and of another called 'P'yos Lam rim t'eg c'en situated near Śel brag naṅ. But this hardly helps us in locating this valley. - L.P.].

[307] P'u luṅ is mentioned in TPS, p. 643, but is otherwise unknown.

[308] [mK'yen brtse Rin po c'e is apparently a title of Raṅ byuṅ rdo rje, a very learned Karma pa lama from mTs'ur p'u and was the author of the *gTam gyi ts'ogs t'eg pa'i rgya mts'o*, which I have quoted as TT. He was born in 1762, since in the fire-bird year 1777 he was 16 years old *more tibetico;* TT, f. 119b. I am informed by Professor Tucci that he died about 1817. - L.P.].

[309] [On Ti sgro and Żwa'i lha k'aṅ see nn. 117 and 114. dKar po zaṅs in Lho mon is mentioned as a foundation of Padmasambhava in TT, ff. 117b-119a. But it cannot be identified on the maps. - L.P.].

[310] Bya sa was the home of dBus pa Żig po (1126-1195); DT, Ga f. 13b [= ROERICH, p. 130. It is Chyasa Lhakhang of DAS, *Journey*, p. 307. TUCCI, *Lhasa*, p. 144, mentions the image of Vairocana in the cella. - L.P.].

[311] [dPal 'k'or brtsan was one of the petty kings among whom the once powerful Tibetan kingdom was divided at the end of the 9th century. He was the son of 'Od sruṅs and a grandson of Glaṅ dar ma, the persecutor of Buddhism. He ruled in Eastern gTsaṅ. - L.P.].

[312] Byiṅ is Chin of the maps, west of Bya sa. [DAS, *Journey*, calls it Chincho-ling, i.e. Byiṅ Cʻos gliṅ. It is the Byiṅ bSam gtan gliṅ, situated « back of Yar kluṅs », of VSP, ff. 181b-182a, and SP, p. 319. - L.P.].

[313] ʼO dkar brag is mentioned in connection with the rÑiṅ ma pa saint ʼDseṅ Dharmabodhi, in the DT, Ga f. 37b [= ROERICH, p. 183. It is, in all likelyhood, identical with Yar luṅ ʼO kar brag, where Tsoṅ kʻa pa studied the cycles of Saṃvara and Ni gu and the Kālacakra; SP, p. 218. - L.P.].

[314] Grwa pʻyi is the region of Drachinang of the maps. It was the home of Lotsawa sKyogs Śes rab ʼbyuṅ gnas, a disciple of Gru mer; DT, Kʻa f. 7b [= ROERICH, p. 77].

[315] Tsʻoṅ ʼdus tsʻogs pa must be the Tsʻoṅ ʼdus pʻo braṅ, residence of the ʼGos Lotsawa, mentioned in DT, Ka f. 14a [= ROERICH, p. 25. The Tsʻoṅ ʼdus temple of Grwa pʻyi was built by Klu mes at the beginning of the 11th century; DT, Kʻa f. 6b (=ROERICH, p. 75). Afterwards it came in the hands of the Sa skya pa. It is Chinduchoka of Kishen Singh (*Records*, p. 286), Tsong du ta tsang of Ugyen Gyatso (*Records*, map XIX) and Chongduchog of DAS, *Journey*, p. 307; by mistake it is marked in the Survey maps as Danang. See the description by TUCCI, *Lhasa*, pp. 145-146. - L.P.].

[316] On Kʻa cʻe Paṇ cʻāen see n. 53.

[317] On Kʻyuṅ po rNal ʼbyor see n. 604.

[318] sMin grol gliṅ, Mindolling of the maps, has always been one of the main centres of the rÑiṅ ma pa in Central Tibet, notwithstanding the sack suffered from the Dsungars in 1718; DSGL, p. 40 (= VASILYEV, p. 33); *Reʼu mig*, p. 82; WADDELL, *Lamaism*, p. 73. [According to LI An-che, *Rñiṅ ma pa, the early form of Lamaism*, in *JRAS* 1948, p. 151, this great monastery was founded by ʼGyur med rdo rje in the second quarter of the 17th century. But this must refer either to a restoration or to the construction of some important buildings, because the monastery itself is certainly older, as proved by its connection with gTer bdag gliṅ pa, on whom see n. 319. For descriptions of the temple see Ugyen Gyatso in *Records*, p. 349; DAS, *Journey*, pp. 307-308, and TUCCI, *Lhasa*, pp. 146-147. - L.P.]. [Some of the gilded roofing of sMin grol gliṅ, presumably carried off by the Dsungars, is kept inside the *lha kʻaṅ* at Pʻa boṅ kʻa (see n. 86). It is inscribed *smin*. - H.R.].

[319] [gTer cʻen Rin po cʻe is gTer bdag gliṅ pa (1334-?), a famous *gter ston* on whom see TPS, p. 259. The dignity of abbot of sMin grol gliṅ is hereditary in his family; Ugyen Gyatsho in *Records*, p. 349, and ap. DAS, *Journey*, p. 308, and WADDELL, *Lamaism*, p. 277. - L.P.].

[320] Grwa naṅ is the valley in which lies the temple of the same name, called in the DT Grwa tʻaṅ (Tathang of the maps) and founded by Grwa pa mÑon śes in 1081; DT, Kʻa f. 15a [= ROERICH, pp. 96-97; *Reʼu mig*, p. 42. It was at first a rÑiṅ ma pa shrine, till at an unknown date it was taken over by the Sa skya pa. Description in TUCCI, *Lhasa*, pp. 147-148. - L.P].

[321] Grwa pa mÑon śes (1012-1090) was a great *gter ston* and the founder of Grwa mda', both activities being foretold *ab eventu* in Canto XCII of the *Padma t'an yig* (TOUSSAINT, p. 380). DT, K'a ff. 14b-15b [= ROERICH, pp. 95-97]; *Re'u mig*, p. 43. Other texts place his birth date in 1033; TPS, p. 258.

[322] This sKu 'bum is that of the dGe lugs pa monastery of Byams pa gliṅ in Grwa, founded in 1472 by T'u mi Lhun grub bkra śis, a descendant of T'on mi Sambhoṭa; VSP, ff. 183a-184a; SP, p. 320; *Re'u mig*, p. 67. It is said to be the largest in Tibet and is dedicated, as the name implies, to Maitreya. DSGL, p. 40 (= VASILYEV, p. 33); TUCCI, *Lhasa*, p.148 and plate opposite p. 86. [See also Lala, Kishen Singh and Ugyen Gyatso, in *Records*, pp. 203, 286, 349. The statue is 50 metres high: E. SCHÄFER, *Geheimnis Tibet*, München 1943, p. 182. - L.P.].

[323] Byams pa gliṅ pa C'os rje bSod nams rnam par rgyal ba (1401-1475) was a younger brother of Lhun grub bkra śis. Along with Lo c'en bSod nams rgya mts'o he was the builder of the sKu 'bum. DT, Ña f. 6b, T'a f. 29b [= ROERICH, pp. 412, 814-815]; VSP, f. 183b; SP, p. 320; *Re'u mig*, pp. 63, 68; TPS, p. 644.

[324] [The position of Yar rje Lha k'aṅ was pointed out to me by Professor Tucci. It might perhaps be identical with Jera of Kishen Singh (*Records*, p. 286), not far from Byams pa gliṅ. - L.P.].

[325] Kloṅ c'en pa Dri med 'od zer (1308-1363), of the rDsogs c'en sect, was the chief commentator of the *sÑiṅ t'ig*, the sect's principal text; DT, Ga f. 45a-b [= ROERICH, pp. 200-202]; *Re'u mig*, pp. 58, 61; TPS, p. 109; [LI An-che, *Rñiṅ ma pa, the early from of Lamaism*, in *JRAS* 1948, pp. 151, 156-157].

[326] On O rgyan gliṅ pa see n. 277.

[327] [brGyad gliṅ ts'ogs pa is Tshong dui gya ling of Ugyen Gyatso (*Records*, map XIX). - L.P.].

[328] g-Yu sgaṅ brag is unknown.

[329] [Dar rgyas C'os gliṅ is the temple of Targye to the south-west of sMin grol gliṅ, mentioned by TUCCI, *Lhasa*, p. 148. - L.P.].

[330] [sMin gliṅ is an abbreviation for sMin grol gliṅ pa. Perhaps it may be identical with 'Gyur med rdo rje, on whom see n. 318. The abbot of sMin grol gliṅ in the time of mK'yen brtse was called sMin gliṅ K'ri c'en 'Gyur med saṅs rgyas kun dga'; KTS, f. 19b. - L.P.].

[331] The position of Grwa sDiṅs po c'e was indicated to me by Professor Tucci. [Perhaps it is identical with Grwa bDe ba gliṅ, of which VSP, f.184a, barely mentions the name, excluding it from the list because of its belonging to the 'Brug pa sect. - L.P.].

[332] rNam rab is otherwise unknown, but our text is sufficiently clear about its approximate position to allows us to mark it on the map.

[333] [rNam rab Dwags po Grwa ts'aṅ is mentioned also in KD, Za f. 4 (and hence in DAS, *Dictionary*, p. 762b). But it cannot be located, unless it

be the Gyang mo che (rGyaṅ mo c'e) of Ugyen Gyatso; *Records*, map XIX). - L.P.]. - [Perhaps Dwags po Grwa ts'aṅ, as well as gŽuṅ sPre'u žiṅ (see n. 334) are at the entrance of the Chidesho (sKyi sde śod?) valley. - H.R.].

334 [gŽuṅ sPre'u žiṅ is a great bKa' brgyud pa centre, mentioned in DT, Ña ff. 5b-7a (= ROERICH, pp. 409-412). It was visited by mK'yen brtse in 1848; KTS, f. 82b. But it cannot be located on the maps. - L.P.].

335 In spite of the nearly complete identity of name, this is not rÑog C'os kyi rdo rje, on whom see n. 339, but rÑog Kun dga' rdo rje (1157-1234), who is expressly credited with the foundation of sPre'u žiṅ: DT. Ña f. 5b [= ROERICH, p. 409].

336 Mar pa (1012-1097), a disciple of the Indian masters Nāropā and Maitripā, was the founder of the bKa' brgyud pa school. J. BACOT, *La vie de Marpa le traducteur*, Paris 1937. On the collection of his relics and the building of their stūpa see DT, Ña f. 4b [= ROERICH, pp. 406-407; HOFFMANN, pp. 145-148].

337 [bDud gsol ma is one of the aspects of the terrific goddess dPal ldan Lha mo; TPS, p. 593; NEBESKY, p. 24. - L.P.].

338 [Mi la ras pa (1040-1123) was the fourth master of the bKa' brgyud pa sect, perhaps the greatest and certainly the most famous of the mystics of Tibet. His life is told in DT, Ña ff. 12a-16a (= ROERICH, pp. 427-436). His collected songs (*gur 'bum*) include the loftiest examples of Tibetan religious poetry. Some of them have been translated in Western languages: B. LAUFER, *Milarepa*, Hagen i.W. 1922; J. BACOT, *Le poète tibétain Milarepa*, Paris 1925; W. Y. EVANS-WENTZ, *Tibet's great Yogi Milarepa*, London 1928; H. HOFFMANN, *Mi-la raspa, sieben Legenden*, Munich-Planegg 1950; HOFFMANN, pp. 148-152. - L.P.].

339 rÑog ston is rÑog C'os kyi rdo rje (1036-1102), a disciple of Mar pa and a great bKa' brgyud pa teacher. DT, Ña f. 3a-b [= ROERICH, pp. 403-404; *Re'u mig*, pp. 40, 43].

340 Ra ba smad is Ramedh of the maps, with a small Sa skya pa monastery; DSGL, p. 40 (= VASILYEV, p. 33); Kishen Singh in *Records*, p. 287; TUCCI, *Lhasa*, p. 149.

341 This is the Sa skya pa monastery of Dumbuichokor, near Chitisho; DAS, *Journey*, p. 289; TUCCI, *Lhasa*, pp. 148-149. [In fact, this monastery ought to be listed before Ra ba smad. The inversion of the proper order can be explained only by a mistake of our author. - L.P.].

342 [Goṅ dkar rDo rje gdan pa T'on mi Kun dga' rnam rgyal (1432-1496) belonged to the lineage of the Goṅ dkar ba, spiritually descended from the Sa skya pa teacher bSod nams rgyal mts'an (on whom see n. 671). He was a pupil of Paṇ c'en Byams pa gliṅ pa. *Re'u mig*, pp. 65, 67, 69; KD, Za f. 31b. A biography of him is mentioned in TUCCI, *Lhasa*, p. 179. - L.P.].

343 Goṅ dkar C'os grwa (Kongkar Chode of the maps, east of Kongka Dzong) is a Sa skya pa monastery founded in 1464 by Kun dga' rnam rgyal;

SP, p. 320; *Re'u mig*, p. 67; DSGL, pp. 39-40 (= VASILYEV, p. 32). Descriptions in DAS, *Journey*, pp. 308-309, and TUCCI, *Lhasa*, pp. 149-151.

344 Gayādhara was a famous Kashmiri Pandit who died in Tibet. He was a contemporary of 'Brog mi, which means that he lived in the 11th century; DT, Ña, f. 2b [= ROERICH, p. 207].

345 The list of 45 *maṇḍalas* realized at Goṅ dkar is nowhere to be found. The four classes of Tantra are the Kriyā-, Caryā-, Yoga- and Anuttarayogatantra.

346 bDe c'en c'os 'k'or seems to be identical with bDe c'en mentioned in DT, Ña f. 56b [= ROERICH, p. 531]; DSGL, p. 40 (= VASILYEV, p. 33). Its position was indicated to me by Professor Tucci. [The bDe c'en c'os 'k'or Rin po c'e is, and his predecessor also was, a chaplain to the king of Ladakh. - H.R.].

347 Lho brag is the region in the Manas basin south of the Palti lake and of Yar kluṅs; DSGL, pp. 43-44 (= VASILYEV, p. 36).

348 lCag rtse Gri gu is Trigu Dzong of the maps, on the north-western shore of the lake of the same name.

349 This Jo bo in Lho brag is unknown.

350 [Byaṅ t'aṅ must be « the great desert plain bordering the Trigu lake » mentioned by Ugyen Gyatso, *Records*, p. 347. - L.P.].

351 sMra bo lcogs is mentioned in connection with the travels of the III Dalai-Lama; TPS, p. 254. [It also occurs in a list of monasteries in KTS, f. 76b, as Lho brag Mra 'o cog. It is Nao Chok (obviously a misprint for Mao Chok), which Ugyen Gyatso found in the upper gTam śul valley, between gTam śul and Hai-de; *Records*, p. 347. - L.P.]. [It is a rÑiṅ ma pa foundation, but at some stage was apparently Karma pa. The *Karma pa rnam t'ar* says it was taken by the V Dalai Lama. The foundation claims a connexion with K'ri sroṅ lde brtsan. There are good images of the Rigs gsum mgon po and large bronze *mc'od rten*. - H.R.].

352 On mÑa' bdag Ñaṅ see n. 137.

353 On Rigs gsum mgon po see n. 71.

354 [The *Źi k'ro bka' brgyad bde gśegs 'dus pa* (Tōhoku 6572) is one of the fundamental texts of the rÑiṅ ma pa sect; see n. 151. As to the work attributed to the religious king (C'os rgyal) Sroṅ btsan sgam po and forming a portion of the above, I cannot identify it; but other works of the rÑiṅ ma pa are attributed (very unhistorically) to Sroṅ btsan sgam po. See e.g. Tōhoku 5742 and 5743. - L.P.].

355 [gNas gźi Źi k'ro lha k'aṅ, evidently connected with the above-mentioned text, is the Nashi monastery of Ugyen Gyatso (*Records*, p. 346) and is affiliated to the great rÑiṅ ma pa centre of sMin grol gliṅ. - L.P.]. [The principal image of gNas gźi is that of Gu ru C'os dbaṅ. There are the Sixteen Arhats, the Buddhas of the three ages, and in a *mgon k'aṅ* a huge

Heruka and other *yi dam*. There are also several *dmar gduṅ* of Gu ru Cʻos dbaṅ's descendants. - H.R.].

356 Gu ru Cʻos kyi dbaṅ pʻyug (1212-1273) was a famous *gter ston; Re'u mig*, pp. 51, 53, 55; TPS, p. 259. His activity is prophesied (*ab eventu*) in Canto XCII of the *Padma tʻaṅ yig* (TOUSSAINT, p. 381).

357 [Literally: the place where the marks of the claws of Brag srin mo are found. Brag srin mo is the ogress who joined Avalokiteśvara who had descended on earth in the shape of a monkey; both giving thus origin to the Tibetan race. Brag srin mo sbar rjes in gTam śul is mentioned in Canto XCI and XCII of the *Padma tʻaṅ yig* (TOUSSAINT, pp. 373, 380). It cannot be located. - L.P.]. [I wonder if the Srin mo's claws may be natural marks in the very sheer river gorge below gNas gži. - H.R.].

358 [Ban pa Tʻig pʻyi is mentioned in SP, p. 317, and (as Ban pa Tʻag pʻu) in VSP, f. 172b. It cannot be located with precision, but is situated in the valley of the Penpa-chu, on which see Ugyen Gyatso, in *Records*, p. 346. - L.P.].

359 [sGro ba dgon in Ban pa is mentioned in DSGL, p. 44 (= VASILYEV, p. 37). It was founded by Śud bu mKʻan cʻen Zla ba rgyal mtsʻan. Tsoṅ kʻa pa went there in 1395, and after this the monastery was converted to the dGe lugs pa school; VSP, ff. 172a-173a; SP, p. 317. - L.P.].

360 Both ms. and xyl. add: « Teacher of rJe Rin po cʻe »; and indeed Śud bu Pʻyag rdor pa Nam mkʻa' rgyal mtsʻan (1326-1402) was a tutor of Tsoṅ kʻa pa. [A short biography of him is in VSP, f. 172b. He had specialized in the cycle of Vajrapāṇi and taught it to Tsoṅ kʻa pa since 1395. Cf. SP, pp. 226, 317; *Re'u mig*, pp. 59, 63. - L.P.].

361 [Ban pa Drug ral can be identified, because of the mention of its huge image of Padmasambhava, with Panpa Chhakdor (Ban pa Pʻyag rdor) of Ugyen Gyatso (*Records*, p. 436). It lies at the head of the Penpa (Ban pa) valley, at 91°14′40″E, 28°5′50″N. - L.P.].

362 A Lotsawa mCʻog ldan lived at the end of the 13th century; DT, f. 15a-b [= ROERICH, pp. 785-786]. But it is doubtful whether it is the same person.

363 On mKʻar cʻu see n. 374.

364 It is the Bod-la of the maps, 91°13′20″E, 28°2′N.

365 The Mon Kuru is a tributary of the Manas.

366 [Ne riṅ Seṅ ge rdsoṅ gsum is Singi-dsong of the maps, about 91° 13′E, 27°55′N. A place called Narim Thang (Ne riṅs tʻaṅ), Naling of Ugyen Gyatso (*Records*, p. 345), lies at a small distance to the north. sNa riṅs Seṅ ge rdsoṅ gsum is mentioned in Canto XCI of the *Padma tʻaṅ yig* (TOUSSAINT, p. 373). - L.P.].

367 This district is not marked on the maps. But a lake of Mon kʻa zer mo is mentioned in DT, Ga f. 36b [= ROERICH, p. 181; and a small place called Monka is marked on the maps at 91°10′E, 27°22′40″N. - L.P.].

368 On the ceremony of the magic dagger (*p'ur bu, kila*) see TPS, p. 88. The cycle of the *p'ur bu* was transmitted by Padmasambhava to K'ri sroṅ lde brtsan.

369 Rol mo sdiṅs is unknown.

370 [sBas is probably identical with dBa's, the name of a famous clan in the times of the ancient monarchy; see e.g. TUCCI, *Tombs*, p. 66. Although it is mentioned also in Canto XCI of the *Padma t'aṅ yig* (TOUSSAINT, p. 373), this tract cannot be located. In any case, the sBas yul between rGyal rtse and gŽis ka rtse mentioned by TUCCI, loc. cit., has nothing to do with it. - L.P.].

371 [Mon gyi mt'il is mentioned as Mon mt'il gyi steṅ in SP, p. 318. But it cannot be located. - L.P.].

372 See n. 376.

373 Lho brag Lha k'aṅ, Lhakhang Dzong of the maps, was built by Sroṅ btsan sgam po as one of the four « subduer of the border » (*mt'a' 'dul*) monasteries; its complete name was Lho brag K'om mt'iṅ Lha k'aṅ, BUSTON, p. 184. Cf. Canto XCI of the *Padma t'aṅ yig* (TOUSSAINT, p. 373) [and see Ugyen Gyatso's account in *Records*, p. 345]. [Lho brag Lha k'aṅ is a modest, sprawling building with a wooden roof. It has been subject to repairs and restorations, but preserves its simple character. The main image is a huge Vairocana surrounded by Vajrasattva to the East, Ratnasambhava to the South, Amitābha to the West and Amoghasiddhi to the North, also of very large size. The last named is said to have been made by Sroṅ btsan sgam po himself. The Eight Bodhisattvas and a mGon po form an outer circle. In another hall outside the main *lha k'aṅ* is the *dmar gduṅ* of rGyal ba Lo ras pa, and in front of it a curious shrine like a miniature *lha k'aṅ*, covered with the remains of a fine painting of leaf patterns and arabesques. It contains a figure of Ts'oṅ dpon Nor bu bzaṅ po. - H.R.].

374 [On mÑa' bdag Ñaṅ see n. 137. On his finding a *gter ma* here see Canto XCII of the *Padma t'aṅ yig* (TOUSSAINT, p. 380). - L.P.].

375 On the *bKa' brgyad bde gśegs 'dus pa* see n. 354.

376 mK'ar c'u is mentioned in canto LXXIX of the *Padma t'aṅ yig* (TOUSSAINT, p. 311). In the DT it is cited in connection with Me loṅ rdo rje (1234-1303), dBon Śer 'byuṅ (1187-1241) and rGod ts'aṅ pa (1189-1258). It was damaged in a civil war and was rebuilt by Lo ras pa (1187-1250). DT, Ga f. 43b, Ña ff. 89b, 120b, 123a, 124b [= ROERICH, pp. 197, 606, 676, 682, 686. It is Kharchu of the maps (misspelt as Rahar-chu on the quarter-inch map of the Survey of India), at a short distance south by east of Lha k'aṅ and north-east of dPal ri. It is said to be one of the richest monasteries in Tibet; Ugyen Gyatso in *Records*, p. 345; Rinzin Nimgyl, ibid., p. 375. - L.P.]. [mK'ar c'u is on a hill some 1500 feet or so above Lha k'aṅ. When I went there it was undergoing a wholesale restoration, and a huge image of Guru Rin po c'e was being made. The main image rDo rje mi 'k'rugs pa was dismantled for repairs. - H.R.].

[377] dPal gyi p'ug riṅ, as well as the following two shrines, cannot be identified, because there is no detailed modern description of mK'ar c'u.

[378] gNubs Nam mk'a'i sñiṅ po lived under king K'ri sroṅ lde brtsan (755-797); DT, Ga f. 2a [= ROERICH, p. 104]. He was the foremost representative in Tibet of the Chinese Ch'an school, which for a time contrasted the field against the Tantric Buddhism of Śāntirakṣita and Padmasambhava, till it was defeated in open debate. Some traces of it survive among the rÑiṅ ma pa. [See P. DEMIÉVILLE, *Le concile de Lhasa*, I, Paris 1952, pp. 283-284n. On gNubs's exile at mK'ar c'u and meditation there see Canto LXXIX of the *Padma t'aṅ yig* (TOUSSAINT, pp. 307-311). - L.P.].

[379] [mK'ar c'u lCags p'ur can is mentioned in connection with gTsaṅ pa rGya ras (1161-1211); DT, Ña f. 117a (= ROERICH, p. 668). - L.P.].

[380] [On Gu ru C'os dbaṅ see n. 356. His finding a *gter ma* here is foretold *ab eventu* in Canto XCII of the *Padma t'aṅ yig* (TOUSSAINT, p. 381. - L.P.].

[381] Lha mo mk'ar c'en translates the Sanskrit Devīkoṭa, on which see n. 87.

[382] [Ts'e lam dPal gyi ri is Palri of the Survey maps, south of Lha k'aṅ, 91°2'E, 28°1'N. I did not find this monastery mentioned elsewhere. - L.P.].

[383] On Mar pa see n. 336.

[384] Sras mk'ar dgu t'og is mentioned in DSGL, p. 44 (= VASILYEV, p. 37). [The monastery, a building with nine storeys (*dgu t'og*) was founded by Mi la ras pa; SP, p. 318. It was visited in 1840 by mK'yen brtse, who calls it gSas mK'ar dgu t'og; KTS, f. 79a. It is mentioned as Seh sang khar gu thog (i.e. gSas Sras mk'ar dgu t'og) by Ugyen Gyatso and Rinzin Nimgyl (*Records*, pp. 345, 374), and is marked as such in Ugyen Gyatso's map (*Records*, XIX). In the one-inch to four-miles map 77L of 1924 it appears with the utterly wrong name of Tse monastery. - L.P.]. [The nine-storied tower is like an old watch-tower, of which there are several in the neighbourhood; but it has a large gold *rgya p'ubs* added. There are arrangements for defence; but the whole thing is converted for religious purposes, and there is a chapel on each floor connected by steep wooden ladders. Mar pa's chapel is halfway up. Pilgrims clamber round outside the top of the tower, clinging to chains as a meritorious *pradakṣiṇa*. Round the tower there are various separate chapels and a *dgon pa*, in which are images of several Karma pa Lamas including dPa' bo gTsug lag 'p'reṅ ba, the great historian, whose shoes are also kept as a relic. There are many relics of Mar pa, rJe btsun Mi la ras pa etc., including part of bDag med ma's skull. - H.R.].

[385] Lho Gro bo luṅ was the favourite residence of Mar pa; here he taught his great disciple Mi la ras pa. Later it became one of the seats of dBon Śer byuṅ (1187-1241). DT, Ña ff. 3a, 89b [= ROERICH, pp. 403, 606. A Sa skya pa monastery was founded there by 'K'on dKon mc'og rgyal po in the 12th century; TPS, p. 625. It is Lho ta o lung of Ugyen Gyatso (*Records*, map XIX. - L.P.]. [I understand Mar pa's *dmar gduṅ* is at Gro bo luṅ. - H.R.].

386 Marpa's wife bDag med ma played a great role in the life and activities of her husband, and chiefly in the school years of Mi la ras pa; J. BACOT, *La vie de Marpa le traducteur*, Paris 1937. The ms. adds here: « There are also many esoteric symbols (*naṅ rten*), such as the teeth of Marpa and of his spiritual son Mi la ras pa etc. In the gallery (*'kʿyam ba*) of Sras mkʿar there exists a list of these, made by Rig 'dsin Cʿos dbaṅ lhun grub ».

387 [lTag gña' luṅ bstan pʿug is marked as Ta nya lung ten phug on Ugyen Gyatso's map (*Records*, map XIX). - L.P.].

388 On Mi la ras pa see n. 338.

389 Tong tsho Pemaling monastery and lake are marked on the maps. [See on them the short mention by Ugyen Gyatso in *Records*, p. 344. The monastery was probably founded by Padma gliṅ pa, on whom see n. 396. - L.P.]. [The name was written for me Ta na kṣo Padma gliṅ. It is rÑiṅ ma pa. very small and very poor; there was only one *dkon gñer* and a child assistant. It contains images of Gu ru Rin po cʿe, Karma Dus gsum mkʿyen pa, Pʿag mo gru pa, Mi la ras pa and dPa 'bo gTsug lag 'pʿreṅ ba, as well as the famous Vajrapāṇi. - H.R.].

390 [The list of the four great lakes is also known to the DSGL, which includes in it the sKyems (in the region of Mount Everest), the Yar 'brog (Palti) and the gNam mtsʿo (Tengri-nor); DSGL, pp. 16, 24, 39 (= VASILYEV, pp. 12, 19, 32). But the four names are nowhere specified in full. The particular sanctity of the Padma gliṅ mtsʿo is attested also by Ugyen Gyatso, who gives a glowing description in *Records*, p. 34. - L.P.].

391 [According to Ugyen Gyatso (*Records*, p. 345), there is « a celebrated cave consecrated to Guru Padma surrounded on three sides by glaciers, to the north-west of the lake ». - L.P.].

392 Drum pass of the maps. [Tum pass of Ugyen Gyatso, *Records*, p. 344. - L.P.].

393 Lhalung in Lho brag is found on the maps on 90°39′ 30″E, 28°25′ 40″N, at a short distance below Gu ru Lha kʿaṅ. [It is the headquarters of the Lho brag luṅ pa sub-sect of the rÑiṅ ma pa, followers of Padma gliṅ pa; WADDELL, *Lamaism*, p. 74. See also the account of Ugyen Gyatso in *Records*, p. 344(and ap. WADDELL, *Lamaism*, p. 278. - L.P.]. [Lha luṅ is said to have been founded in 1154 by Dus gsum mkʿyen pa. It was later the home of dPa' bo gTsug lag 'pʿreṅ ba (1503-1566). It also claims an original connexion with the Cʿos rgyal Sroṅ btsan sgam po, and there are five images of Saṅs rgyas rabs bdun in a curious cloister on the west side of the main *lha kʿaṅ*, which has branching pillars of wood unlike any other part of the building. The monastery is contained in a fine enclosed precinct, quiet and spacious, surrounded by a wall topped with small *mcʿod rten*. There are several chapels and rooms for many monks, but only 75 live there now. The monastery was taken from the Karma pa by the V Dalai Lama. It is now apparently a mixture of 'Brug pa, bKa' rgyud pa and rÑiṅ ma pa. There is

a large collection of wood blocks of books including historical works, among them the *C'os 'byuṅ* of gTsug lag 'p'reṅ ba. - H.R.].

394 [Pad gliṅ is an abbreviation for O rgyan Padma gliṅ pa. He was born in 1490 and was a famous *gter ston;* TPS, p. 259. - L.P.]. [Lha luṅ is now the seat of several incarnate Lamas, including the Padma gliṅ and the rDo rje gliṅ *sprul sku.* - H.R.].

395 See n. 325. [Kloṅ c'en's skull is still kept there. - H.R.].

396 La yag Gu ru Lha k'aṅ is Guru Lhakhang of the maps. [See the account of Ugyen Gyatso in *Records*, p. 344, and ap. Waddell, *Lamaism*, p. 277. - L.P.]. [Gu ru Lha k'aṅ was almost completely rebuilt in 1949, but on exactly the same plan as before. The walls being only repaired, roof, plaster etc., being entirely renewed, except for one or two small side chapels, in one of which is a painting of Gu ru C'os dbaṅ said to be done in his life time. The *dmar gduṅ* of Gu ru C'os dbaṅ is in the small side chapel containing the painting. The roof is another example of the cantilever wooden construction supporting a lantern-turret. - H.R.].

397 On Gu ru C'os dbaṅ see n. 356.

398 Lhas ltag is Lhatok of the maps, not far to the west of Gu ru Lha k'aṅ.

399 gTsaṅ pa rGya ras Ye śes rdo rje (1161-1211), a disciple of Gliṅ ras pa, was a great 'Brug pa *siddha,* who discovered some *gter ma* concealed by Ras c'uṅ pa at sNar p'u. He founded Kloṅ rdol in sKyid śod and the 'Brug monastery His biography is in DT, Ña ff. 115b-118a [= Roerich, pp. 664-670]. Cf. *Re'u mig*, pp. 47, 51; KD, f. 28a; IT, IV, I, p. 58n.

400 [sKyi c'u Lha k'aṅ is apparently different from] the monastery of Bum t'aṅ spa sgro skyer c'u mentioned by Buston, p. 185, as one of the temples built by Sroṅ btsan sgam po in order to keep down the she-devil of Tibet; Bu ston does not include it in the narrower list of the four *mt'a' 'dul* temples which were built on the knees and elbows of the she-devil. KD, 'A, f. 6b, calls it Mon sPa gro skyer c'u. [Mon sPa gro sKyer c'u is the complete name of the river which flows through Western Bhutan and is called Paro-chu on the maps; IT, IV, 1, p. 50. But it is far from Lho brag and this sKyi c'u has nothing to do with it. No similar name is to be found on the maps of the region of Gu ru Lha k'aṅ. - L.P.].

401 [Probably the Ta La of the maps. - H.R.].

402 [This is the country around the Pomo Tso, or Phomo Changtang Tso, of the maps. P'o ma rdsoṅ is mentioned in Canto XCI of the *Padma t'aṅ yig* (Toussaint, p. 373) and a P'o ma Lha k'aṅ occurs in DT, Ña f. 31b (= Roerich, p. 473). A description of the lake by Ugyen Gyatso is found in *Records*, pp. 344 and 355. - L.P.].

403 [Ñe ro luṅ seems to be the upper valley of the Nyeru-chu. Properly it ought to be spelt gÑiṅ ro luṅ, i.e. valley of the timber road, because from that direction timber was brought into Tibet from Bhutan. A gÑiṅ ro De mo dgon still exists in a valley south-east of sGo bži. Tucci, *Lhasa*, p. 52. - L.P.].

[404] [Šel dkar rGyal rtse is the complete name of Gyantse; IT, IV, 1, p. 61. - L.P.].

[405] [gTsaṅ is usually divided into gYas ru and Ru lag; TPS, p. 61. - L.P.].

[406] sGo bži is a village with a decayed *rdsoṅ;* DAS, *Journey*, p. 172; TUCCI, *Lhasa*, p. 52; IT, IV, 1, p. 59.

[407] [gYu tʿog Yon tan mgon po was the famous court physician of king Kʿri sroṅ lde brtsan (755-797). He was also the author of several medical works and went thrice to Nālandā to study Indian medicine there; DAS, *Dictionary*, pp. 1152-1153. He was the editor of the *rGyud bži*, the Tibetan classical work on medicine; W. FILCHNER, *Kumbum Dschambaling*, Leipzig 1933, pp. 367-368. There is a biography of him, entitled *rJe btsun gYu tʿog Yon tan mgon po rñiṅ paʾi rnam par tʿar pa bkaʾ rgya ma gži brjid rin po cʿeʾi gter mdsod;* IT, II, p. 94. - L.P.].

[408] [I.e. the course of the Nyeru-chu of the maps, in reality called by the local people Ñaṅ cʿu; IT, IV, 1, p. 57. - L.P.].

[409] Rwa luṅ, Ralung of the maps, is one of the most important centres of the bKaʾ brgyud pa. It was founded by gTsaṅ pa rGya ras. Its monks and nuns are married. See IT, IV, 1, pp. 57-58. Detailed description in TUCCI, *Lhasa*, pp. 52-53, 60-63. Cf. DAS, *Journey*, p. 173.

[410] On gTsaṅ pa rGya ras see n. 399.

[411] The dPal ʾkʿor cʿos sde in rGyal rtse (really several monasteries within the same compound) was founded [in 1418 (on the date see IT, IV, 1, p. 81, and IV, 2, p. 287)] by Rab brtan kun bzaṅ ʾpʿags pa, under Sa skya pa inspiration but with the advice of mKʿas grub rje, a disciple of Tsoṅ kʿa pa. Detailed iconographic study in IT, IV, 1, pp. 146-300. Cf. also VSP, ff. 197b-199b; DSGL, p. 21; TPS, p. 86; TUCCI, *Lhasa*, pp. 41-42.

[412] [Rab brtan kun bzaṅ ʾpʿags pa, the second prince of rGyal rtse, was born in 1389, founded the main temple of rGyal rtse in 1418 and the sKu ʾbum in 1427; IT, IV, 1, pp. 78-81. Cf. TPS, p. 27. - L.P.].

[413] [The dPal ʾkʿor cʿos sde of rGyal rtse has always been a federation of colleges and institutions belonging to different schools. The situation in the past was even more complicated than at present. Thus at the end of the 17th century there were seven dGe lugs pa, four Sa skya pa, one Žwa lu pa (school of Bu ston) and four Dus ʾkʿor pa (school of the Kālacakra) colleges, sixteen in all; plus the gSar kʿoṅ ʾog pa which was common to the dGe lugs pa and the Sa skya pa; VSP, ff. 197b-199b. At the beginning of the 19th century two other sects (Karma pa and ʾBrug pa) were represented in the institution, and the colleges were eighteen in number; DSGL, p. 21. The situation today is the same as described in our text. The dGe lugs pa are under an abbot (*mkʿan po*) sent from Lhasa. The Ṅor pa (a sub-sect of the Sa skya pa) and the Žwa lu pa are governed by two incarnates who, however, reside in rGyal rtse only for some weeks every year. IT, IV, 1, pp. 146-147. - L.P.]. [The dPal cʿos mKʿan po (dGe lugs pa) is head of

the whole monastery and has also administrative powers over part of the town of rGyal rtse (which leads often to friction with the *rdsoṅ*). - H.R.].

414 [The assembly hall (*'dus k'aṅ*) contains an enormous statue representing the Jo bo of Lhasa. IT, IV, 1, pp. 148-149. - L.P.].

415 [This should be a shortening of *Grub t'abs brgya rtsa brgyad* (Tōhoku 3665); it is a very short collection (8 leafs) of the *sādhanas* of the 108 forms of Tārā. But there is no doubt that the text really meant by our author is the *sGrub t'abs rgya mts'o*, or *sGrub t'abs kun la btus* (Tōhoku 3400), the fundamental liturgical work of the Sa skya pa sect; the whole sKu 'bum of rGyal rtse is inspired by it; IT, IV, 1, p. 14. The particular chapel here mentioned seems to be n. 12 of the first storey, dedicated to Nor rgyun ma; IT, IV, 1, pp. 193-194. - L.P.].

416 [rTse c'en, or Śam bu rtse dgu, is a rocky hill which shuts the rGyal rtse valley to the north. Its temple was founded by the first prince of rGyal rtse, 'P'ags pa dpal bzaṅ po (born 1318). IT, IV, 1, p. 65. - L.P.]. [rTse c'en was used as a fortress in 1904 and suffered heavy damage; but it has been repaired and is still in use. - H.R.].

417 [This Kun dga' blo gros is mentioned also in the *Myaṅ c'uṅ* as the immediate incarnation of Bu ston; IT, IV, 1, p. 65. But he seems to be otherwise unknown. - L.P.]. [Kun dga' blo gros's *dmar gduṅ* is said to be in a *lha k'aṅ* on a separate hill, a short distance north of rTse c'en. - H.R.].

418 [gSer gžuṅ ri mo is another name of the Ñaṅ c'u valley. IT, IV, 1, p. 47. - L.P.].

419 rTsis gNas gsar is the rTsis Lha k'aṅ of BUSTON, p. 208. [It is to the north of 'Broṅ rtse (Drongtse) and includes several temples. The eastern chapel is said to have been built by K'ri sroṅ lde brtsan, and is now known as the temple of Yum c'en mo; the image of the goddess is said to have been consecrated by Padmasambhava. IT, IV, 1, pp. 66-67. Description in TPS, p. 201. - L.P.]. [The Yum c'en mo Lha k'aṅ contains some very old timber. It appears to have been built originally as an open wooden structure, without walls. If so, that would be most unusual. - H.R.].

420 [In the addition to the Yum c'en and rTa mgrin Lha k'aṅ there is another on the hillside reputed to be the oldest of all, the Ru gnon gTsug lag k'aṅ attributed to Sroṅ btsan sgam po. It is also the smallest. It contains a Vairocana holding a roundish gold ornament; also the Eight Bodhisattvas, some fragments of painting (perhaps of the 13th century), and a venerated *p'ur pa*, a *gter ma* from mC'ims p'u. - H.R.]. [rTsis gNas gsar is not included in the list of the *mt'a' 'dul* temples in BUSTON, p. 185. - L.P.].

421 The Yum c'en mo (Great Mother) is the personification of the Perfection of Knowledge, the Prajñāpāramitā.

422 sPos k'aṅ is in a ravine on the right side of the Ñaṅ c'u valley, on the route from rGyal rtse to gŽis ka rtse. It was founded in 1213 by Byaṅ c'ub dpal bzaṅ po, a disciple of K'a c'e Paṇ c'en. In its present shape it is rahter modern and its paintings belong to the 18th century. TPS, pp. 201-202.

[Cf. also R. SANKRITYAYANA, *Search for Sanskrit Mss. in Tibet*, in JBORS XXIV (1938), pp. 139-140].

423 [On the limits and chief places of Upper Ñaṅ (Ñaṅ stod) see the *Myaṅ cʿuṅ* as summarized in IT, IV, 1, pp. 49-50. - L.P.].

424 [The relics of Kʿa cʿe Paṇ cʿen (on whom see n. 54) are still worshipped there. They consist of the robe, the alms-bowl and a pair of shoes; R. SANKRITYAYANA, in *JBORS* XXIV (1938), p. 139. - L.P.].

425 Panamdsong of the maps. DSGL, p. 23 (= VASILYEV, p. 16). Spelt as sPa snams in DT, Ña f. 130a [= ROERICH, p. 696].

426 According to BUSTON, p. 206, Žwa lu was founded by lCe btsun Śes rab ʾbyuṅ gnas (in 1040; *Reʾu mig*, p. 40). It has 4 primary and 6 secondary sections. Descriptions in TPS, pp. 177-178, [in Ugyen Gyatso, *Records*, p. 342, and in R. SANKRITYAYANA, *Sanskrit Palm-leaf mss. from Tibet*, in *JBORS* XXIII (1937), p. 10; also IT, IV, 1, pp. 71-72]. The main temple was founded by Grags pa rgyal mtsʿan at the beginning of the 14th century; this was a lotsawa and master of the Kālacakra; DT, Tʿa ff. 16b, 18b [= ROERICH, pp. 788, 191]. The genealogy of the princes of Žwa lu was translated in TPS, pp. 656-662. [The library contains several important Sanskrit mss. See list in R. SANKRITYAYANA, *Sanskrit palm-leaf mss. in Tibet*, in *JBORS* XXI (1935), pp. 28-31: XXIII (1937), pp. 33-52; XXIV (1938), pp. 143-146. - L.P.].

427 Bu ston Rin cʿen grub (1290-1364) is one of the greatest figures of Tibetan Buddhism. He wrote on nearly every subject connected with Buddhism, and his work amounts to 28 volumes in the Lhasa edition [26 in the sDe dge edition; Tōhoku 5001-5206]. His critical and systematical mind exercised itself on Tantric literature; he left three great treatises on Tantra and others on dogmatics. Above all, he was the compiler and organizer of the two great canonical collections, the bKaʾ ʾgyur and the bsTan ʾgyur. His *Cʿos ʾbyuṅ*, written in 1322, was for the greater part translated by Obermiller in 1931-32. On his work see TPS, pp. 104-106.

428 [On this image see IT, IV, 1, p. 71. - L.P.].

429 The Žwa lu Ri pʿug hermitage is in the mountains to the north-west of Žwa lu; TPS, p. 169. [It was visited by mKʿyen brtse in 1851; KTS, f. 84a. Description by R. SANKRITYAYANA, *Sanskrit palm-leaf mss. in Tibet*, in *JBORS*, XXIII (1937), pp. 10-11. - L.P.].

430 Birwa pa is another form of Virūpā, the name of an Indian siddha who is considered by the Sa skya pa as their first master. IT, IV, 1, pp. 94-95; TPS, pp. 87, 369.

431 I.e. of the *rdsoṅ dpon* of gŽis ka rtse on behalf of the Lhasa government.

432 rGyan goṅ was founded by Lo ston rDo rje dbaṅ pʿyug of gTsaṅ; BUSTON, p. 205. [This took place in 973, with the assistance of lCe btsun, the founder of Žwa lu; TPS, pp. 657, 700. rGyan goṅ is at a distance of a few hundred yards from Žwa lu; IT, IV, 1, p. 70. - L.P.].

433 [On the limits and chief places of Lower Ñaṅ (Ñaṅ smad) see IT, IV, 1, p. 50. - L.P.].

434 [Rab brtan ma is a particular form of dPal ldan Lha mo; TPS, p. 591. - L.P.].

435 Sa skya Paṇ c'en Kun dga' rgyal mts'an (1182-1251) founded 'Bri guṅ and was the author of several important works on Mahāyāna and on logic. But above all he is known for his political activities connected with the Mongol invasions; he laid the basis for the political influence of the Sa skya pa, who under his successor were granted temporal rule over Central Tibet on behalf of the Mongol emperors; TPS, pp. 8-10, 101-102.

436 T'ar pa gliṅ was restored in the 17th century after the Mongol invasions; TPS, p. 62. [See VSP, f. 197a-b. Here the British envoy Samuel Turner visited the IV Paṇ c'en Rin po c'e in December 1783. It lies some miles south of Żwa lu; IT, IV, 1, p. 70. - L.P.].

437 T'ar pa Lotsawa translated the *Guhyagarbhatantra;* he was a teacher of Bu ston and lived therefore at the beginning of the 14th century; DT, Ga f. 2a, T'a ff. 18b, 19a, 22a [= ROERICH, pp. 104, 792, 793, 800].

438 On K'a c'e Paṇ c'en see n. 53.

439 gŻis ka rtse, Shigatse of the European travellers, was formerly called bSam grub rtse and was a fief of the P'ag mo gru pa. Upon their eclipse, it was held by the princes of Rin spuṅs, who shifted their residence there. In 1565 it was taken by Karma bstan skyoṅ of the gÑags family, a supporter of the Red sects. It was conquered by the Mongols in 1636 and again in 1642; and this marked the end of the gTsaṅ kingdom and the victory of the Yellows under the V Dalai Lama. TPS, pp. 27, 30, 45, 64, 66. Since that time it has remained the capital of gTsaṅ and the seat of a governor sent from Lhasa.

440 Zur gSaṅ sṅags gliṅ is Sanggaling of the maps. The *Re'u mig,* n. 64, mentions a gSaṅ sṅags mk'ar monastery founded in 1421. According to VSP, f. 132a, a gSaṅ sṅags p'o braṅ was founded by Ge re bka' pa Rin c'en rgyal mts'an, a pupil of Tsoṅ k'a pa, in the Ga sa region.

441 The Zur family was a lineage of lotsawas and lamas of the rÑiṅ ma pa school. Many of its members became famous, foremost among them Zur c'uṅ ba (1014-1074). DT, Ga ff. 4b-12b [= ROERICH, pp. 110-127; TPS, pp. 166-167].

442 This expression means the earlier Siddhas of the Zur family in general.

443 ['U yug pa Rig pa'i seṅ ge was one of the greatest masters of Tibetan logic. He was a pupil of Sa skya Kun dga' rgyal mts'an (1182-1251) and wrote a detailed commentary on the whole of the *Pramāṇavārttika.* T. STCHERBATSKY, *Buddhist Logic,* I, Leningrad 1932, p. 56. - L.P.].

444 bKra śis lhun po (Tashilhunpo) near gŻis ka rtse is the seat of the Paṇ c'en Rin po c'e and the chief monastery of the Yellow Church in gTsaṅ; it was founded in 1447 by Tsoṅ k'a pa's disciple dGe 'dun grub, and was repaired and enlarged by the V Dalai Lama. VSP, ff. 190a-196b; SP, pp. 325-326;

WADDELL, *Lamaism*, p. 321; TPS, pp. 39, 58, 72. It was the religious centre of the dGe lugs pa, while 'Bras spuṅs was the political centre. [For its three colleges see KD, Za ff. 15a-b. - L.P.].

445 [There is a huge Maitreya of 3 storeys in a separate building. I understand it was made by the late Paṇ c'en Rin po c'e. Perhaps he only reconstructed it? - H.R.].

446 Blo bzaṅ c'os kyi rgyal mts'an (1567-1662) was the first Paṇ c'en Rin po c'e of bKra śis lhunpo. He was a prolific author on liturgy, Tantra and bKa' gdams pa doctrines (Tōhoku 5877-5971), and wrote a commentary on Nāgārjuna. He became a monk in 1582, took the final vows in 1591, became the abbot of bKra śis lhun po in 1600 and of 'Bras spuṅs in 1617. After 1642 he was given by his former pupil the V Dalai Lama the title of Paṇ c'en Rin po c'e and the character of an incarnation; and henceforward the abbots of bKra śis lhun po, hitherto elected or appointed, became along with the Dalai Lama the highest incarnates of Tibet. SP, pp. 165, 303; *Re'u mig*, pp. 73, 80; TPS, pp. 72, 131.

447 Blo bzaṅ ye śes dpal bzaṅ po (1663-1737) was the second Paṇ c'en Rin po c'e. He too was a voluminous writer, and among his works we may cite an introduction to the *Lam rim c'en mo* of Tsoṅ k'a pa and a biography of his predecessor. TPS, p. 132.

448 Blo bzaṅ dpal ldan ye śes (1737-1780) was the third Paṇ c'en Rin po c'e. [In 1774-5 he received the British envoy George Bogle, and in 1779 on the invitation of the emperor he travelled to Peking, where he died. - L.P.].

449 Blo bzaṅ bstan pa'i ñi ma (1781-1854) was the fourth Paṇ c'en Rin po c'e. The Ms. adds: « bsTan pa'i dbaṅ p'yug C'os kyi ñi ma », which is the full name.

450 [Apparently a statue of Maitreya coming from the monastery of dGa' sdoṅ (Gadong of the maps), famous chiefly for the study of the Guhyasamāja and of the Vinaya. According to the *Myaṅ c'uṅ*, it contained a statue of Maitreya of pure bronze, made in Eastern India. IT, IV, 1, p. 70. - L.P.].

451 [This may mean either the orange-coloured Tārā, or the Tārā from Ṅur smrig (on which see n. 638). The second alternative is preferable, on account of the parallelism with the Maitreya of dGa' gdoṅ. The statue is apparently not mentioned by modern writers. - L.P.].

452 On Mi la ras pa see n. 338.

453 [The rDo ma mo'i brod pa jewel is unknown. The name means « the stone which is the joy of Ma mo », a form of Rematī and at the same time a Tantric cycle of Mahākāla. - L.P.].

454 The monastery of sNar t'aṅ was founded in 1153 by gTum ston Blo gros grags pa; DT, Ca f. 19b [= ROERICH, p. 282]. Its sKu 'bum was built by sÑaṅ grags bzaṅ po dpal in the 14th century, about the same time as that of rGyal rtse. See the description of the monastery and its works of art in TPS, pp. 186-189 [also R. SANKRITYAYANA, *Sanskrit palm-leaf mss. from Tibet*, in *JBORS* XXIII (1937), pp. 17-18].

[455] gTum ston Blo gros grags pa was a disciple of Śar ba pa. He was born in 1106 and died in 1166; *Re'u mig*, pp. 44, 48. As said above, he founded in 1153 sNar t'aṅ and the minor sect named from that monastery.

[456] mC'ims ston Nam mk'a' grags pa was the abbot of sNar t'aṅ for 36 years, according to DT, Ca f. 19b [= ROERICH, p. 283]; or from 1250 to his death in 1289, according to the *Re'u mig*, pp. 54, 57.

[457] [I.e. an image of Tārā coming from the C'u mig monastery, on which see n. 466. - L.P.].

[458] The blocks of the bKa' 'gyur were carved between October 1730 and February 1732; those of the bsTan 'gyur between May 1741 and November 1742. They are still extant, but so much worn out that the sNar t'aṅ edition of the canon has become nearly unreadable. *China and Tibet*, pp. 144-145. On P'o lha nas see n. 16.

[459] [This is the set of the 31 printed *t'aṅ ka* representing the main episodes of the *Avadānakalpalatā* of Kṣemendra, of which the blocks are still preserved in the printing office of sNar t'aṅ. This set became very authoritative in Tibet. It was made by order of 'Gyur med ts'e brtan, the elder son of P'o lha nas, who was murdered by his brother at the beginning of 1750. TPS, pp. 440-441. - L.P.].

[460] [The series of seven wood-printed *t'aṅ ka* from sNar t'aṅ is well known and very popular all over Tibet. The blocks were made by order of P'o lha nas and his sons, i.e. sometime between 1728 and 1747. On the sNar t'aṅ series, as well as on the cycle of the 16 Arhats and the problems it presents, see the exhaustive study in TPS, pp. 555-570 (chiefly p. 564) and 615-616. - L.P.].

[461] On 'Brom ston see n. 4.

[462] I cannot see what the author may mean by the expression « incarnations of the Arhats who were the noble lamas of sNar t'aṅ ».

[463] [Perhaps Byaṅ ri se brag near Pa snam rdsoṅ; IT, IV, 1, p. 57. - L.P.].

[464] Saṅs rgyas sgom pa Seṅ ge skyabs (1160-1229), one of the successors of gTum ston as abbot of sNar t'aṅ; DT, Ca ff. 9b, 35a [= ROERICH, pp. 283-284, 319]. According to the *Re'u mig*, pp. 49, 54, his dates were 1179-1249.

[465] On dPal mgon žal or mGon po Žal bži pa see n. 102.

[466] A C'u mig is said by BUSTON, p. 206, to have been founded by Byaṅ c'ub rgyal mts'an of Glag. The valley (*luṅs*) of C'u mig is cited as the residence of rGya 'Dul ba 'dsin pa in DT, K'a f. 8a [= ROERICH, p. 79]. They may or may not be connected with our C'u mig riṅ mo. The latter appears in DT, Ba f. 4b [= ROERICH, p. 1069] as one of the places where K'a c'e Paṇ c'en expounded the Law. [It is also mentioned as the seat of the bKa' brgyud pa teacher rÑog mDo sde (1090-1166) and of his father's pupil rGyal 'A ma can; DT, Ña ff. 5b and 125b (= ROERICH, pp. 408, 688). It was the seat of a Vinaya school; DT, K'a f. 9b (= ROERICH, pp. 81-82). The monastery was to the south-west of sNar t'aṅ, almost on the crossroad

of the path leading from sNar t'aṅ to Ṅor. It has been destroyed and nothing remains but an unassuming temple. TPS, p. 683. - L.P.].

467 On ᵓPᶜags pa see n. 501. The religious assembly at Cᶜu mig took place in 1277; DT, Ṅa f. 4b [= ROERICH, p. 212].

468 Ṅor Ewaṃ, also called simply Ṅor, was founded in 1429 by Kun dgaᵓ bzaṅ po, on whom see n. 470. It is the seat of the Ṅor pa, a sub-sect of the Sa skya pa. It lies between sNar tᶜaṅ and Žwa lu and contains a rich collection of Sanskrit mss.; TPS, pp. 205-206« [A list of the Sanskrit mss. in Ṅor is given by R. SANKRITYAYANA, *Sanskrit palm-leaf mss. in Tibet*, in *JBORS* XXI (1935), pp. 31-42, and XXIII (1937), pp. 53-57. On the monastery itself see op. cit., XXIII (1937), pp. 8-9, 18-19. - L.P.]. A description of the monastery as it was in the 15th century may be gleaned from the biography of its founder by dPal ldan don grub; TPS, pp. 91, 157. [The title of this text is *rGyal ba rdo rje ᵓcᶜaṅ kun dgaᵓ bzaṅ poᵓi rnam par tᶜar pa legs bšad cᶜu bo ᵓdus paᵓi rgya mtsᶜo yon tan yid bžin nor buᵓi ᵓbyuṅ gnas;* woodprint in the library of Professor Tucci, Rome. Quoted hereafter as KG. - L.P.].

469 Nothing is known about this division of Ṅor in 18 colleges under five heads.

470 Ṅor cᶜen is Kun dgaᵓ bzaṅ po (1382-1444), who was born and educated at Sa skya, was the founder of Ṅor and a voluminous writer; *Reᵓu mig*, pp. 62, 66; TPS, p. 124. [The little sleeping cell is the first of the two mentioned in KG, f. 44a; see n. 473. - L.P.].

471 [The Lam zab is described as a chapel that was formerly the second of two small sleeping caves of Ṅor cᶜen. It contained the images of the teachers of the Lam ᵓbras from Vajradhara to Buddhabhadra. KG, f. 44a-b. Detailed list of these images in KG, f. 45a-b. - L.P.].

472 [Lam ᵓbras are the Sa skya pa manuals of meditation, which explain the path (*lam*) leading to release, and the fruit (*ᵓbras*) resulting therefrom. IT, IV, 1, p. 154. - L.P.].

473 This ordination chapel (*dbaṅ kᶜaṅ*) is unknown.

474 [The Lam ᵓbras chapel is but another name of the gTsaṅ kᶜaṅ steṅ ma (Upper gTsaṅ kᶜaṅ), a chapel in the Great Assembly Hall, on which see n. 475. The golden statue of Ṅor cᶜen was set up there immediately after his death; KG, f. 43a. The chapel contained also a golden statue of Vajradhara, images of the Lam ᵓbras teachers from bDag med ma down to Buddhabhadra, etc.; KG, f. 44a. - L.P.].

475 [The ᵓDu kᶜaṅ cᶜen po (Great Assembly Hall) was divided in the Lower gTsaṅ kᶜaṅ (gTsaṅ kᶜaṅ ᵓog ma) and Upper gTsaṅ kᶜaṅ (gTsaṅ kᶜaṅ steṅ ma). In the former there were several gilt statues of the Teacher, eleven great paintings of the masters' lineage and statues of the Buddhas of the ten quarters; KG, f. 44a-b. In making these images Ṅor cᶜen availed himself of the work of Nepalese artists. Detailed list in KG, ff. 44b-45a. - L.P.].

476 The Tᶜar rtse Bla braṅ is unknown.

477 On Birwa pa (Virūpa) see n. 430. This relic seems not to be mentioned in the KG.

478 It is difficult to say which of the forms of mGon po is here alluded to. This *vajra* is apparently not mentioned in KG.

479 [Eight *mc'od rten* of the Tathāgatas, with canopies over them and made of (i.e. sheathed with) gilt copper, were set up after the death of Ṅor c'en (and not by the founder simself); KG, f. 53a. - L.P.].

480 Between Ṅor and Sa skya the route crosses four passes, marked on the maps as Tra, Ni, Chong and Ata, none of which names resembles C'ag c'ag. [But DAS, *Journey*, p. 310, mentions the hamlet of Chagri or Chiakri (C'ag ri?) between sNar t'aṅ and Sa skya. - L.P.].

481 Sa skya, Sakia gompa of the maps, DSGL, p. 16 (= VASILYEV, p. 13). This famous monastery, headquarters of the Sa skya pa, was founded by 'K'on dKon mc'og rgyal po in 1073; DT, Ṅa f. 4a, Ca f. 37a, Ña f. 4a [= ROERICH, pp. 210-211, 325, 405]. It was practically re-built by Kun dga' rin c'en (1517-1584); TPS, p. 172. [Modern descriptions are fairly numerous, but not detailed. See e.g. DAS, *Journey*, pp. 312-316; R. SANKRITYAYANA, in *JBORS* XXIII (1937), pp. 2-7, 19-20, and in *JBORS* XXIV (1938), p. 141; G. TUCCI, *Un principato indipendente nel cuore del Tibet*: *Sachia*, in *Asiatica*, IV (1940), pp. 453-360. - L.P.].

482 [This is the ms. guide called *gDan sa c'en po dpal ldan sa skya'i gtsug lag k'aṅ daṅ rten gsum gyi dkar c'ag*, on which see TPS, p. 156. Its author is the famous Kun dga' rin c'en (see n. 481), for which name the Kun dga' zla 'od of our text seems to be a mistake. It will be quoted in the following notes as *Sa skya Guide*. - L.P.].

483 [The same list of four chief sacred objects is found in the *Sa skya Guide*, f. 6a. - L.P.].

484 [There are two dBu rtse, or pinnacled buildings: the new one (dBu rtse gsar ma) and the old one (dBu rtse rñiṅ ma). Both are situated south of the sGo rum, which is the oldest part of Sa skya and the centre from which the guide starts its description. *Sa skya Guide*, f. 19b. The one mentioned here is the New dBu rtse. Its contents are described in *Sa skya Guide*, ff. 25b-28b; those of the Old dBu rtse in *Sa skya Guide*, ff. 28b-30a. - L.P.].

485 [The gZi 'od 'bar ba statue of Mañjuśrī is of Kashmiri origin and was brought here by Sa skya Paṇ c'en; *Sa skya Guide*, f. 19b. - L.P.]. It is still the foremost object of worship in Sa skya. Description with picture in TPS, p. 173.

486 The sGo rum gZim spyil dkar mo is the earliest temple in Sa skya, having been built by 'K'on dKon mc'og rgyal po himself; of course in its present shape it goes back to the renovation by Kun dga' rin c'en. The name is said to signify unmoveable in the Žaṅ žuṅ language; *Sa skya Guide*, f. 11a; TPS, pp. 6, 251.

487 [In the sGo rum there are the images of four mGon po (terrific protecting deities): Śiṅ mgon, rDo mgon, Bris mgon, 'C'am mgon; *Sa skya*

Guide, f. 11b. The image of ʾCʿam mgon was made out of the skin of a sinful Indian king; and since the colour of the face of this leather image was deep black and it came flying from the presence of the Lo cʿen, it was called the Flying (*ʾpʿur śes*) Black (*nag po*) Leather image (*bse ʾbag*); *Sa skya Guide*, f. 13b. For another black-leather image (of Pe har), kept at bSam yas, see NEBESKY, pp. 102-104. But cf. now the remarks of R. A. Stein in *J. As.* 1956, p. 230. - L.P.].

488 [This is the building described by the Guide under the simple name of sGrol ma Lha kʿaṅ (chapel of Tārā); but at the end of the description we are told that it is also sometimes called gYu mkʿar mo; *Sa skya Guide*, ff. 73a, 74b. - L.P.].

489 The xyl. adds in a interlinear note: « on the back of the Srib dgon » [i.e. of the Great Temple; see n. 502. The *Guide* does not give this image the name of Sems dpaʾ sum brtsegs, but simply calls it the statue of rJe btsun sGrol ma. It was found and brought to Sa skya by the Ba ri Lotsawa. The story is told in the *Sa skya Guide*, ff. 73b-74b. - L.P.].

490 [The punctuation of the text would attribute this specification to the following item, the rNam rgyal mcʿod rten. But we know from the *Sa skya Guide* that the image of Tārā was brought to Sa skya by Ba ri pa, while he had nothing to do with the rNam rgyal mcʿod rten; the punctuation must be modified accordingly. - L.P.]. Ba ri pa or Ba ri Lotsawa was born in 1040. At the age of 15 he met Atīśa. He became a specialist of Tantra and was very active in their diffusion. In 1102 he took over the see of Sa skya. after the death of ʾKʿon dKon mcʿog rgyal po and pending the majority of Kun dgaʾ sñiṅ po. The latter took the chair in 1111, we do not know whether as a normal procedure or following the death of Ba ri pa, the date of which event is nowhere mentioned. DT, Kʿa f. 5b, Ṅa f. 4a, Ña f. 4a [= ROERICH, pp. 73, 211, 405]; *Reʾu mig*, pp. 40, 43, 44.

491 [The rNam rgyal sKu ʾbum contains a relic (*śarīradhatu*) and the mantle of Kāśyapa, the Buddha of the cosmic age preceding our own. *Sa skya Guide*, f. 42a-b. - L.P.].

492 [In spite of its being mentioned three times in our text, I did not succeed in identifying the Ñin dgon bla braṅ with one of the Bla braṅ listed in the *Sa skya Guide*. - L.P.].

493 Sa cʿen is an abbreviation for Sa skya cʿen po Kun dgaʾ sñiṅ po (1092-1158), the second abbot of Sa skya and one of the greatest teachers of that sect; DT, Ṅa f. 4a [= ROERICH, p. 211]; *Reʾu mig*, pp. 43, 47; HUTH, pp. 107-112; TPS, p. 134. [Under the Old Sleeping Cell (gZim kʿaṅ rñiṅ ma), now called Bla braṅ śar (*Sa skya Guide*, f. 30b), there is the meditation cave of Sa cʿen. At the age of twelve he meditated there for six months under the guidance of Ba ri Lotsawa, till he had a vision of Mañjuśrī with Avalokiteśvara to the right and Vajrapāṇi to the left; *Sa skya Guide*, f. 31b. - L.P.].

494 bSod nams rtse mo (1142-1182) was the second son of Sa cʿen Kun

dga' sñiṅ po; DT, Ṅa f. 4a [= ROERICH, p. 211]; *Re'u mig*, pp. 46, 49. His literary output was considerable, chiefly in the field of Tantra. He is the author of an analytical classification of the Tantras. TPS, pp. 100-101. [Cf. also HUTH, pp. 112-114. The rock whence he ascended to the Sukhāvatī heaven lies to the north-east of the bDe ba can gyi mc'od k'aṅ (bDe ba can = Sukhāvatī); *Sa skya Guide*, f. 51b. - L.P.].

495 [I was unable to identify the Žabs brtan lha k'aṅ with one of the four major and fourteen minor temples listed by the *Sa skya Guide*, f. 6b; cf. TPS, p. 687. - L.P.].

496 On rJe btsun Grags pa rgyal mts'an see n. 52. I am not in a position to identify this image.

497 Sa skya Paṇ c'en Kun dga' rgyal mts'an (1182-1251) was the son of the Sa c'en's fourth son dPal c'en 'od po; DT, Ṅa f. 4b.[= ROERICH, p. 211]. His original name was 'K'on dPal ldan don grub, and he was a disciple of K'a c'e Paṇ c'en. His journey to Mongolia, to ward off a Mongol invasion of Tibet, and his political activities are well known; TPS, pp. 9-12. He was the author of several works, chiefly commentaries on Mahāyāna texts; foremost among them is the *Ts'ad ma rig pa'i gter* (quoted in our text as *Rig gter*), an ample exposition of Indian logic based on the *Pramāṇavārttika* and on the *Pramāṇaviniścaya* of Dharmakīrti. He wrote also on grammar. TPS, pp. 101-102. [Cf. also HUTH, pp. 118-126. The seat on which he compiled the *Rig gter* with its commentary is enclosed in the building called Dus mc'od bla braṅ, to the south-east of the bŽi t'og. It is now surmounted by a statue of Sa Paṇ. *Sa skya Guide*, ff. 4b, 53a. - L.P.].

498 This is the old one (dBu rtse rñiṅ ma), on which see TPS, p. 173.

499 [The image Gar gzigs ma, painted by Sa Paṇ, is also listed in the *Sa skya Guide*, f. 23b, without any further particular being given. It seems to be the same as the one described by G. TUCCI in *Asiatica*, VI (1940), p. 359. - L.P.].

500 [The gŽi (recte: bŽi) t'og Bla braṅ, or palace of the four towers, is the little-used official residence of the Sa skya Bla ma. It rises in the centre of the monastical town; *Sa skya Guide*, ff. 34a-37b; G. TUCCI, in *Asiatica*, VI, p. 360. - L.P.]. Its chapel contains many fine statues of the Pāla school of sculpture, and even a Jaina image. TPS, p. 172.

501 'Gro ba'i mgon po 'P'ags pa Blo gros rgyal mts'an (1235-1280), a nephew of the Sa skya Paṇ c'en, went in 1252 to Mongolia and Northern China, and in 1260 became the spiritual guide of Qubilai Khan with the title of *ti-shih* (« teacher of the emperor »). He returned to Tibet for a three-years spell 1265-1268, and then finally in 1276. The emperor bestowed on him the temporal rule over the thirteen districts of Central Tibet. DT, Ṅa f. 4b [= ROERICH, pp. 211-212]; *Re'u mig*, pp. 53, 56. 'P'ags pa invented for Qubilai a new alphabet for the Mongol language, based on the Tibetan one; it remained in official use till the end of the Yüan dynasty. He wrote on

Tantric literature and liturgy, and prepared for the instruction of Qubilai a summary of the Law in the form of letters; he sponsored the translation of the *Buddhacarita* of Aśvaghoṣa. TPS, pp. 102-104. [Cf. also HUTH, pp. 139-159. His chair (*c'os k'ri*) is still preserved in a great stone-garden (*rdo 'ts'al*) now called Sa skya ts'ogs, to the south-east of the bŽi t'og; *Sa skya Guide*, f 38b. But the title of K'ams gsum zil gnon is not found in the Guide. - L.P.].

502 [Srib dgon sprul pa is another name of the Lha k'aṅ c'en po (Great Temple); *Sa skya Guide*, f. 63a. It is on the far side of the river and played a great historical role; TPS, p. 682. Description by R. SANKRITYAYANA, in *JBORS* XXIII (1937), pp. 4-5. - L.P.].

503 [The 'Dsam gliṅ g-yas gžag image was placed in the Lha k'aṅ c'en po by 'P'ags pa, but no further particulars are given; *Sa skya Guide*, f. 65a. - L.P.].

504 It is difficult to identify the images here alluded to.

505 [The conch-shell called dKar mo rgyaṅ grags is one of the most famous relics in Sa skya. It was a gift by an Indian king Dharmapāla to the Chinese emperor, and from China it came to Sa skya as a gift of Qubilai. TPS, p. 682. - L.P.].

506 The K'a'u river cannot be located.

507 [P'ru ma is described in the *Sa skya Guide*, ff. 80a-81b; it is in the neighbourhood of Sa skya, but cannot be located with precision. On Sa c'en see n. 493. - L.P.].

508 K'a'u brag rdsoṅ is mentioned in DSGL, p. 16 (= VASILYEV, p. 13). [It is the same as the K'a'u skyed lhas of the *Sa skya Guide*, f. 75a, with a great statue of dPal mgon žal. It is to the east of Sa skya, but its exact situation is not known. - L.P.].

509 On dPal mgon žal or mGon po Žal bži pa see n. 102. [The story of this image, which was brought from India by the gÑan Lotsawa, is told in the *Sa skya Guide*, ff. 75a-78a. According to the DSGL, the worship of this god was started here by the two gNam k'a'u pa brothers, who are often mentioned in the *Sa skya Guide* (e.g. ff. 14b, 15b, 77b, 79a, 80a-b, 81b) and were disciples of the gÑan Lotsawa; DT, Ja f. 10a (= ROERICH, p. 372). The *Hor c'os 'byuṅ* states that Sa c'en studied with gNam k'a'u pa the *sādhana* of dPal mgon Žal bži pa; HUTH, p. 110. - L.P.].

510 Bya 'gyur padma 'od cannot be located.

511 On rJe btsun Grags pa rgyal mts'an see n. 52.

512 [Sa Lo 'Jam pa'i rdo rje is often mentioned in the *Sa skya Guide*: ff. 34b, 38b, 73a, 81b; but I am unable to identify him in the Genealogical Table I in TPS, vol. II. In any case, he is different from Sa skya Lotsawa 'Jam dbyaṅs Kun dga' bsod nams grags pa rgyal mts'an (1485-1533), abbot of Sa skya since 1498. See TPS, pp. 686, 687, and the Genealogical Table of the Sa skya pa. - L.P.].

513 On dMag zor ma see n. 207.

514 bSam gliṅ cannot be located.

515 Maṅ mkʻar is the valley of the river flowing from the south into the gTsaṅ po, above Lha rtse rdsoṅ. The monastery of dGaʼ ldan dar rgyas gliṅ in Maṅ mkʻar is mentioned in VSP, f. 215a, and SP, p. 331.

516 [Cʻa luṅ rDo rje brag in Maṅ mkʻar was founded by Grub cʻen ma bDe legs dpal ʼdsom; VSP, ff. 215b-216a. It cannot be located. - L.P.].

517 On rJe btsun Grags pa rgyal mtsʻan see n. 52.

518 Tsʻar cʻen Blo gsal rgya mtsʻo (1502-1567) is mentioned in *Reʼu mig*, pp. 69, 73, and KD, Tsʻa f. 42b. [He belonged to the Tsʻar pa lineage, spiritually descended from the Sa skya pa teacher Dam pa bSod nams rgyal mtsʻan (on whom see n. 671); KD, Za f. 31b. From another angle, he was the 13th spiritual descendant of Virūpa in the Tsʻar cʻen Blo gsal lineage; KD, Za ff. 31b-32a. According to VSP, f. 215b, Tsʻar cʻen Cʻos kyi rgyal po had at Cʻa luṅ the vision of Hayagrīva. I doubt whether the two Tsʻar cʻen are identical. - L.P.].

519 [mKʻyen brtse went to Tʻub bstan dge ʼpʻel in 1850; KTS, f. 82a. But it cannot be located on the maps. - L.P.].

520 See n. 518.

521 Myu gu luṅ was founded by ʼBrog mi Lotsawa in 1043 and was one of his residences; DT, Ṅa f. 2b [= Roerich, p. 207]; *Reʼu mig*, p. 41; J. Bacot, *La vie de Marpa le traducteur*, p. 8. It cannot be located on the maps.

522 On ʼBrog mi Lotsawa see n. 253.

523 ʼOd gsal zla ba pʻug cannot be located.

524 [sGra bsgyur lotsā pʻug was visited by mKʻyen brtse in 1850 (sGra bsgyur rgya gar pʻug); KTS, f. 82a. But it cannot be located on the maps. - L.P.].

525 gSuṅ ṅag lam ʼbras pʻug cannot be located. As pointed out by the text itself, the last three shrines were mere caves and cannot be expected to be found on the Survey maps. On the other hand, their names do not seem to occur in the available texts.

526 The name bSod nams cʻos ʼpʻel is fairly common. An abbot of gSaṅ pʻu of this name is mentioned in DT, Cʻa f. 2a [= Roerich, p. 329]. One bSod nams cʻos ʼpʻel of dGon gsar was born in 1527 and another in 1595; *Reʼu mig*, pp. 71, 75. The latter is identical with the one who became regent (*sde srid*) of Tibet in 1642. But none of them seems to be identical with the teacher mentioned here, whose title *sṅags ʼcʻaṅ* (teacher of Mantras) is very common among the Sa skya pa.

527 rMa Rin cʻen mcʻog lived in the times of Kʻri sroṅ lde brtsan and his successors, and translated the cycle of Guhyagarbha. He was killed in retaliation for the murder of Glaṅ dar ma in 841. Buston, pp. 190, 199; DT, Ga ff. 2a, 30b, 41a [= Roerich, pp. 104, 167, 191].

528 mDar Groṅ mo cʻe is unknown.

529 On Tsʻar cʻen see n. 518.

530 [Se mkʻar cʻuṅ is called lÑog mKʻar cʻuṅ in VSP, f. 216a and SP. p. 332. It was founded in 1064 by Grub cʻen Se mkʻar cʻuṅ ba; *Reʼu mig*,

p. 41. The latter, a master of Lam ʾbras, is mentioned as an elder contemporary of Ma gcig in DT, Ña f. 10a-b (= ROERICH, p. 225). Bo doṅ Pʿyogs las rnam rgyal (1306-1386) at the end of his life took residence at Se mkʿar cʿuṅ; DT, Tʿa f. 12a (= ROERICH, p. 778). The place cannot be located. - L.P.].

[531] Lha rtse is Lhatse-dzong of the maps, headquarters of a district. DAS, *Journey*, p. 277.

[532] [On ʾBrog mi and Gayādhara see nn. 253 and 344. The cave temple (Gayadharaʾi lha kʿaṅ) near Lha rtse is described in TPS, p. 205. - L.P.].

[533] Yar stod is unknown.

[534] gCuṅ Ri bo cʿe is famous on account of its connection with Tʿaṅ ston rgyal po; cf. also DAS, *Journey*, p. 192. [It stands on the hillside on the northern bank of the gTsaṅ po, c. 86°32′ long. See H. HARRER, *Sieben Jahre in Tibet*, Vienna 1952, pp. 74-75. - L.P.].

[535] On Tʿaṅ ston rgyal po see n. 54.

[536] Byaṅ Ñam riṅ is Ngarip-dzong of the maps. On its monastery, called Cʿos sde Byams pa gliṅ, see SP, p. 331; cf. also DAS, *Journey*, p. 277. [It was founded in 1225 by the Sa skya pa teacher sTag rtse la rgyab pa Śākya seṅ ge and was restored in 1354 by Taʾi dben Blo gros rgyal mtsʿan (b. 1332); *Reʾu mig*, pp. 59, 60. Cf. DT, Tʿa f. 12a (= ROERICH, p. 778). In the time of Tsoṅ kʿa pa it was partly won over to the Yellow Church. At the end of the 17th century it contained 15 Sa skya pa and 10 dGe lugs pa colleges; VSP, ff. 212a-215a; *Reʾu mig*, p. 52. - L.P.].

[537] According to *Reʾu mig*, p. 55, Zaṅ zaṅ Ne raṅ was founded in 1259 by bDe legs rgyal mtsʿan (1225-1281). Cf. DT, Ña f. 125b [= ROERICH, p. 688], where the name is spelt Ne riṅs. [Zaṅ zaṅ is Sang-sang of the maps. - L.P.].

[538] [Rig ʿdsin rGod ldem is the founder of the rDo rje brag pa sub-sect of the rÑiṅ ma pa; WADDELL, *Lamaism*, p. 73. But he seems to be otherwise unknown. - L.P.].

[539] On Ri bo bkra bzaṅ see DSGL, p. 15 (= VASILYEV, p. 12). [It is Trasang of the maps, to the west of Sang-sang. - L.P.].

[540] Ri kun tu gzigs is unknown.

[541] sKya bo kʿa gdoṅ is unknown. On Sa cʿen see n. 493.

[542] The La stod (also Las stod) region is mentioned e.g. in BUSTON, p 205, and in DT, Ga f. 26a and Ña f. 124a [=ROERICH, pp. 147, 684]. It seems to be the region south of the gTsaṅ po about 87° long.

[543] The true name of Pʿa dam pa was Dam pa Saṅs rgyas. He was a man from Southern India, a pupil of Maitripā. According to the legend he went seven times to Tibet and died there at the age of 517 (!); DT, Ka f. 18b [= ROERICH, p. 36]. According to more sober accounts, he went five times to Tibet, beginning with 1092. He introduced there the *gcod* and *ži byed* methods, characterised by meditation in burial places and immediate realization of *prajñā*. His *mūdrā* was Ma gcig lab kyi sgron ma. In 1097 he

founded Diṅ ri, where he was met by Mi la ras pa. He died in 1117. DT, Ña f. 15b and Na ff. 1a-3a, 22b [= ROERICH, pp. 435, 867-871, 914-915]; *Re'u mig*, pp. 43, 44; TPS, p. 92. [His order, the Źi byed pa, was a disjointed union of ascetics; HOFFMANN, pp. 129-130. - L.P.].

[544] Diṅ ri Gaṅs dkar is the commercial and administrative centre called Tingri Dzong on the maps; DSGL, p. 16 (= VASILYEV, p. 13). [It is not, however, a *rdsoṅ*. In any case, the place here alluded to is not Diṅ ri Gaṅs dkar, but Diṅ ri Glaṅ 'k'or, Langkor of the maps to the West of the town on the road to the Thung la. - P.A.]. [Glaṅ 'k'or] became in 1097 the residence of Dam pa Saṅs rgyas, and remained ever after the headquarters of the Dam pa ba sect. DT, Ṅa f. 10a and Ña f. 21b [= ROERICH, pp. 225, 912]; TPS, p. 92.

[545] —

[546] rTsib ri rGod ts'aṅ is mentioned in DT, Ña ff. 9b, 124a [= ROERICH, pp. 421, 684. [It is the Götshang monastery on a sheer cliff on the south-east side of the Tsipri range, not far west from Śel dkar rdsoṅ. - P.A.].

[547] rGod ts'aṅ pa mGon po dpal (1189-1258) of Lho brag, a disciple of gTsaṅ pa, studied at Ra luṅ and 'Brug. He was active in many regions and above all in La stod, where he founded several monasteries. His most famous pupil was O rgyan pa. DT, Ña ff. 122a [= ROERICH, pp. 680-686]; *Re'u mig*, pp. 49, 54; KD, Za f. 28a. Cf. TPS, p. 158.

[548] DSGL, pp. 14-15 (= VASILYEV, p. 11). Guṅ t'aṅ was the region (its capital is rDsoṅ k'a) and the pass where Padmasambhava entered Tibet and met the envoys of king K'ri sroṅ lde brtsan; see n. 56, and also BUSTON, p. 189, and TPS, p. 545. [The pass is about five miles north of the Jakhyung pass, which it between rDsoṅ k'a (Jongkha Dzong) and the Palgu lake. - P.A.].

[549] [Maṅ yul is the upper valley of the Trisuliganga, on the Nepalese border. - L.P.].

[550] On Mi la ras pa see n. 338.

[551] [Yol mo is Helmu in Nepal. - P.A.].

[552] sKyid groṅ, also spelt sKyi roṅ (thus e.g. in DT, Ña f. 14b = ROERICH, p. 433), is the Kirong of the maps; DSGL, p. 14 (= VASILYEV, p. 1). The Jo bo statue of Lhasa was sent into exile there by the ministers of K'ri sroṅ lde brtsan, who were hostile to Buddhism.

[553] [Gram pa is the name of the region around Lha rtse rdsoṅ, on which see n. 530. - L.P.].

[554] [The *Le'u bdun ma* is a famous *gter ma* in seven chapters; see TPS, pp. 179-180. - L.P.].

[555] But for the finding of the *Le'u bdun ma*, bZaṅ po grags pa seems to be otherwise unknown.

[556] The temple of rGyaṅs 'Bum mo c'e is near Lha rtse rdsoṅ. [It is included as Gram pa rGyaṅ in the list of the 12 temples built by king Sroṅ btsan sgam po to keep down the she-devil of Tibet; BUSTON, p. 184; KD, 'A f. 6b. - L.P.]. Its sKu 'bum, very important for the history of Tibetan

art, was built by the Sa skya pa bSod nams bkra śis (1352-1417) with the help of Tʿaṅ ston rgyal po. It is carefully described in TPS, pp. 179-185.

557 [This is the rÑiṅ ma pa temple and cave near rGyaṅs ʾBum mo cʿe, where Padmasambhava concealed the *Leʾu bdun ma;* TPS, p. 179. It was visited by mKʿyen brtse in 1850; KTS, f. 89a. - L.P.].

558 [Żaṅ Pags tʿaṅ diṅ is probably Ting of the maps on the south bank of the gTsaṅ po above Pʿun tsʿogs gliṅ. - L.P.].

559 Żaṅ ston Cʿos ʾbar was a specialist in the cycles of Saṃvara, Hevajra, Guhyasamāja and the Kālacakra. As to his date, he had a nephew born in 1012 and he himself adopted and followed the translation of the Kālacakra made in 1027; DT, Kʿa, ff. 14b, 15b [= ROERICH, pp. 95, 97]. Therefore he must have been born late in the 10th century. Thus he is not identical with the Żiṅ ston Cʿos ʾbar whose birth date is placed by the *Reʾu mig*, p. 41, in 1055.

560 dGaʾ ldan Pʿun tsʿogs gliṅ is Pindsoling of the maps. Cf. DSGL, p. 18 (= VASILYEV, pp. 14). The temples there were rebuilt or restored by Tāranātha with the help of the princes of gTsaṅ and of Byaṅ Ṅam riṅ. The prince of gTsaṅ undertook this work as as measure directed against the dGe lugs pa, after the alarm caused by the Mongol inroads in the twenties and thirties of the 17th century. TPS, pp. 36, 62. The buildings of Pʿun tsʿogs gliṅ are described in TPS, pp. 196-198.

561 Kun dgaʾ sñiṅ po alias Tārānātha was born in 1575 at Kʿa rag kʿyuṅ btsun from a family who boasted descent from the rGya Lotsawa. He belonged to the Jo naṅ pa sect (on which see below) and was a voluminous writer on Kālacakra, Haṭhayoga, Tantric liturgy and history. His best known work is the *Cʿos ʾbyuṅ* written in 1608 and translated by A. SCHIEFNER, *Târanâtha's Geschichte des Buddhismus in Indien*, St. Petersburg 1869. On his life and works see TPS, pp. 128-131, 163-164.

562 Jo mo naṅ or Jo naṅ was the chief seat of the Jo naṅ pa, a sub-sect of the bKaʾ rgyud pa, founded by Dol bu pa Śes rab rgyal mtsʿan (1292-1361). It was a current of thought derived from the last Indian teachers of Buddhism, who had become nearly undistinguishable from the Shivaites. They were considered as heretics, because they were monists, i.e. maintained that the nature of the Buddha is identical with that of all the creatures. After the death of Tārānātha the V Dalai-Lama incorporated the Jo naṅ pa monasteries in the Yellow Church. A. SCHIEFNER, *Târanâtha's Geschichte des Buddhismus in Indien*, pp. VI-VII; TPS, p. 92. Jo naṅ lies on the left bank of the gTsaṅ po, on the border between Ru lag and gYas ru. Its sKu ʾbum was begun by Dol bu pa Śes rab rgyal mtsʿan and restored by Tārānātha nearly three centuries later. TPS, p. 164. [It was visited by mKʿyen brtse in 1851; KTS, f. 83b. (Cf. also HOFFMANN, pp. 135-136. - L.P.].

563 [Dol bu pa or Dol po pa Śes rab rgyal mtsʿan (1292-1361) was the founder of Jo naṅ. See his life in DT, Tʿa f. 11a-b. (= ROERICH, pp. 775-777). - L.P.].

[564] [The sKu 'bum mT'on grol c'en mo was built by Śes rab rgyal mts'an; DT, T'a f. 11a (= ROERICH, p. 776). Detailed description in TPS, pp. 191-196. - L.P.].

[565] This is the *Jo nan gi gnas bśad.* On this work of Tāranātha see TPS, p. 164.

[566] [The Brag ram mgon k'an was founded by Bo doṅ Rin c'en rtse mo in the 12th century; DT, C'a f. 4b (= ROERICH, p. 335). On him see n. 571. As Professor Tucci informs me, this mGon k'aṅ is situated very close to P'un ts'ogs gliṅ. - L.P.].

[567] [Bek rtse or Beg tse, also called lCam sriṅ, is a terrific deity of Mongol origin, accepted by the dGe lugs pa as one of their protecting gods (*yi dam*); see the study in TPS, pp. pp. 595-596 and in NEBESKY, pp. 88-93. - L.P.].

[568] Bo doṅ e lies on the route from P'un ts'ogs gliṅ to bKra śis lhun po. Cf. also DT, C'a f. 9a [= ROERICH, pp. 345-346]. Short description, with the spelling Po toṅ, in TPS, p. 205.

[569] Mudra c'en po (Mudra ba) founded in 1049 E dgon, i.e. the monastery of [Bo doṅ] E; *Re'u mig*, p. 41. Nothing else is known about him.

[570] [dPaṅ Lotsawa Blo gros brtan pa (1276-1342) went seven times to Nepal, made several translations and was the founder of philological studies in Tibet. For a short time he was abbot of Bo doṅ e. His nephew dPal ldan Byaṅ c'ub rtse mo (1303-1380; the dates in ROERICH are wrong by one cycle) was also abbot of Bo doṅ e. Their lives in DT, T'a ff. 15b-16b (= ROERICH, pp. 786-788); cf. *Re'u mig*, pp. 57, 62. - L.P.].

[571] This might be either Bo doṅ Rin po c'e Rin c'en rtse mo, a Kālacakra teacher of the 12th century mentioned in DT, T'a f. 14a-b [= ROERICH, p. 783; or Bo doṅ P'yogs las rnam rgyal (1306-1386), whose life is told in DT, T'a ff. 11b-12a (= ROERICH, pp. 777-779) and who was a teacher of Tsoṅ k'a pa during the stay of the latter at Jo mo naṅ; SP, p. 214. - L.P.]; or Bo doṅ C'os rgyal P'yogs las rnam rgyal (1375-1450), *Re'u mig*, pp. 62, 66. The probabilities are in favour of the first one.

[572] [mÑan yod Bya rgod gśoṅ is not included in the list of the twelve temples built by Sroṅ btsan sgam po, found in BUSTON, p. 184, and in KD, 'A, f. 6b. It is, however, mentioned as Bo doṅ Bya rgod gśoṅ in KG, f. 35a, and may possibly be identical with the Sa skya pa monastery built at mÑan yod śaṅs by 'Bum p'rag gsum pa in 1489; *Re'u mig*, p. 68. - L.P.].

[573] [rNam sras or Vaiśravaṇa or Kubera is in India the god of wealth. In Lamaism he is the chief of the Yakṣas and the protector of the northern quarter; as such, he is a warlike deity with many peculiarities pointing to a Central Asian origin. On his iconography see TPS, pp. 571-578. Vaiśravaṇa « with the red lance and the blue horse » (rNam sras mduṅ dmar rta sṅon can) is a particular form, on which see NEBESKY, pp. 69-70. - L.P.].

[574] [Maṅ t'os Klu sgrub rgya mts'o was the second successor of Ts'ar

cʿen Blo gsal rgya mtsʿo (on whom see n. 517); KD, Za f. 31b. He must therefore have lived at the end of the 16th century. - L.P.].

575 sÑiṅ ri ba seems to be the same as Ñiṅ pʿug pa (1094-1186); *Re'u mig*, pp. 43, 49. [His life is told in DT, Tʿa ff. 2b-3b (= ROERICH, pp. 1008-1011). - L.P.].

576 [There were two Grub tʿob Dar 'pʿyar; see n. 83. As this one was a spiritual ancestor of sÑiṅ ri ba (12th century), he must be identified with the earlier of the two, who lived in the times of Rin cʿen bzaṅ po, i.e. in the early 11th century. - L.P.].

577 [sÑon mo cʿos rdsoṅ is apparently identical with sÑon mo rdsoṅ rDo rje gdan, founded by 'Jam dbyaṅs 'Kʿon ston in the 15th century; VSP, f. 209b; SP, p. 330. - L.P.]. [It is Memo-dzong of the maps. - P.A.].

578 Śab dge sdiṅs is Shapgeding of the maps in the Śab (Shap) valley; see TPS, p. 701. [As can be seen from the Genealogical Table 1 in TPS, vol. II, several Sa skya abbots of the Rin cʿen sgaṅ branch resided here. - L.P.].

579 Kʿro pʿu is listed in DSGL, p. 17 (= VASILYEV, p. 14). In the second half of the 12th century Rin po cʿe rGyal tsʿa, a disciple of Pʿag mo gru pa, bought a plot of land at Kʿro pʿu and began the construction of a monastery; DT, Ña f. 134a [= ROERICH, p. 707]. Later the Kʿa cʿe Paṇ cʿen resided here. Kʿro pʿu lies in a gorge on the route from Jo naṅ to bKra śis lhun po; TPS, p. 179.

580 Kʿro pʿu Tsʿul kʿrims śes rab (1173-1225) studied in Nepal and was closely connected with the Kʿa cʿe Paṇ cʿen, whose life he wrote; DT, Ña f 134b-136a [= ROERICH, pp. 708-711]; *Re'u mig*, p. 48. BUSTON, p. 222, calls him Kʿro pʿu Lotsawa Byams pa'i dpal.

581 This famous statue was caused to be made by Kʿro pʿu Lotsawa in 1212; *Re'u mig*, p. 51. It is still venerated in the bKa' rgyud pa temple near the *mcʿod rten* of Kʿro pʿu; TPS, p. 179.

582 The position of Gaṅs can Cʿos 'pʿel gliṅ was indicated to me by Professor Tucci. Cf. DSGL, p. 20 (= VASILYEV, p. 16). [On its history see VSP, ff. 196b-197a. It is Ganjian of Nain Singh; *Records*, p. 38 n. 117. - L.P.].

583 Paṇ cʿen bZaṅ po bkra śis (1410-1478) was a great dGe lugs pa Lama, founder of Gaṅs can Cʿos 'pʿel gliṅ. After the death of dGe 'dun grub in 1474, he was for four years abbot of bKra śis lhun po. VSP, ff. 194b-195a; SP, p. 326; *Re'u mig*, pp. 64, 68; TPS, p. 72.

584 dMag zor ma is practically identical with Rematī; see n. 207.

585 The sTag la nub pass is certainly the Tra pass of the maps. It is mentioned in VSP, f. 195b, as the pass between bKra śis lhun po and Gaṅs can Cʿos 'pʿel gliṅ.

586 rTa nag is the valley of the river of the same name (Tanakpo of the maps), which flows from the north into the gTsaṅ po at about 88°35' E. S. HEDIN, *Southern Tibet*, II, pp. 296-297. It was the birth place of lCe sgom. The cave of rTa nag (rTa nag pʿu) im mentioned in BUSTON, p. 210, and

several places in rTa nag appear in VSP, ff. 205a-b and 207a-b (and hence in SP, p. 202).

587 T'ub bstan rnam rgyal is Thub-den of the maps. It was founded in 1478 by Go rams bSod nams seṅ ge; *Re'u mig*, p. 68. [The means for its building were given by Kun dga' bzaṅ po of Rin spuṅs; TPS, p. 642. The place was visited by the Survey Pandit Ugyan Gyatso in 1883; DAS, *Journey*, p. 270. - L.P.].

588 Go rams bSod nams seṅ ge (1429-1489) founded T'ub bstan rnam rgyal in 1478; *Re'u mig*, pp. 65, 68. Nothing else is known about him.

589 'Gos Lotsawa K'ug pa Lha btsas was born at K'ug pa [probably Dama-khu of the maps] near rTa nag p'u. He was a disciple of 'Brog mi, Tilopā and Nāropā, went thrice to India and was Atīśa's first disciple in gTsaṅ. He translated many works and wrote several commentaries. BUSTON, p. 217; DT, Ja ff. 4b-6a [= ROERICH, pp. 360-364]; TPS, p. 413. He lived therefore in the second half of the 11th century.

590 [sGrol ma p'ug is Don-phug of Ugyen Gyatso (*Records*, map. XIX) and Drömabuk in Sven Hedin's route sketch. - L.P.].

591 sGrol c'en might perhaps be identified with Grol sgom C'os g-yuṅ (1103-1199), a disciple of sGam po pa; [DT, Ña ff. 29b-30a (= ROERICH, pp. 468-469);] *Re'u mig*, p. 44. But this is very doubtful.

592 [T'ub bstan is Tugden of the maps, to the North-East of the famous Bon po monastery of gŚen dar ldiṅ (Tarting gompa). - L.P.] 'Jad seems to be but another spelling for bŽad.

593 [bŽad dÑul c'u c'os rdsoṅ is Ngul chu ri of Ugyen Gyatso (*Records*, map XIX) and Ngunchu-gompa of Sven Hedin's route sketch. - L.P.]. The bŽad valley is that of a western tributary of the Rungchu, north of the gTsaṅ po at about 88°10-15' E. This is proved by the identification of the following places: bŽad bKra śis dge 'p'el (VSP, f. 201b; SP, p. 327) is Tashigembe-gomba; bŽad Grwa ts'aṅ c'en po (VSP, f. 206a; SP, p. 329) is Tasang-gompa; bŽad sTeṅ k'a dgon (VSP, f. 206a; SP, p. 329) is Tanga-gomba.

594 rGyal sras T'ogs med bzaṅ po (1295-1369) was a disciple of Bu ston and a specialist of the Tantric cycle of Mahākaruṇika; DT, Ca f. 31a, Ña ff. 79b and 80a [= ROERICH, pp. 310, 584, 585]; *Re'u mig*, p. 57.

595 [The Mus valley is that of the Mychu or Müchu of the maps. The name is mentioned in DT, P'a f. 5b (= ROERICH, p. 1015) and in VSP, f. 215a. - L.P.].

596 Mus c'en dKon (or Kun) mc'og rgyal mts'an (1388-1469) founded sTag mo gliṅ k'a in 1436; *Re'u mig*, pp. 62, 66, 67. Cf. KD, Ts'a f. 43a. [He was a pupil of Ṅor c'en Kun dga' bzaṅ po, on whom see n. 470, and in 1457 wrote his biography; KG, f. 53b; cf. KD, f. 31b. - L.P.].

597 [bSam gtan p'ug is Samde-puk, a dependency of sTag mo gliṅ k'a, a picture of which is given in S. HEDIN, *Southern Tibet*, III, between pp. 272-273. - L.P.].

598 Gle luṅ is Lelung-gompa on Hedin's map.

599 sTag mo gliṅ kʿa is Linga on Hedin's map, Linga-gompa of the Survey maps. It was founded by Mus cʿen in 1436; see above n. 596.

600 Śaṅs is the lower valley of the Śaṅs cʿu (Shangchu of the maps), which joins from the north the gTsaṅ po below gŽis ka rtse. DSGL, p. 22 (= Vasilyev, p. 18).

601 [Śaṅs mda' dPal cʿen was visited by mKʿyen brtse in 1843 (Śaṅs mdo Sram pa sgrub kʿaṅ); KTS, f. 79b. - L.P.]. [dPal cʿen is on the hillside above Emargang. Sram pa is Hrampa, a large village there. - P.A.].

602 Zur senior (Zur po cʿe Śākya 'byuṅ gnas, also called 'Ug pa luṅ pa) was a great Tantric teacher and lived for 61 years in the 11th century. His life is found in DT, Ga ff. 4b-6b [= Roerich, pp. 110-113]. One of his four chief disciples was Zur junior (Zur cʿuṅ Śes rab grags pa, also called rGya bo pa, 1014-1074); DT, Ga ff. 6b-11a [= Roerich, pp. 113-124].

603 Žaṅ žoṅ rDo rje gdan is Shang shung of the maps. [The correct name seems to be Žoṅ žoṅ and it was founded by Kʿyuṅ po rNal 'byor. The name rDo rje gdan (Vajrāsana) is due to the fact that on the point of death Kʿyuṅ po prophesied that « If they would place my body, without cremating it, inside a receptacle of gold and silver, the Žoṅ žoṅ monastery would equal Vajrāsana (Bodh Gaya) »; DT, Ta f. 4b (= Roerich, p. 733). It was visited by mKʿyen brtse in 1843; KTS, f. 83a. - L.P.].

604 Kʿyuṅ po rNal 'byor of sÑe mo Ra maṅs was born in a Tiger year which according to SP, p. 371, corresponds to 990. He derived his teaching from Nāropā's wife Ni gu ma. He went to Nepal and to Nālandā. Later he founded the 'Cʿad dkar monastery of 'Jog po in 'Pʿan yul and Žaṅ žoṅ in Śaṅs. [He was originally a Bon master and later was converted to the rDsogs cʿen sect. He is said to have died in 1139 at the age of 150 (!); DT, Ta ff. 2b-4b (= Roerich, pp. 728-733; *Re'u mig*, p. 46. See also R. Stein in *J. As.* 1954, p. 288, Cf. also G. Tucci, *Preliminary report on two scientific expeditions in Nepal*, Rome 1956, p. 15. - L.P.]. From him derived the Śaṅs pa, one of the four sub-sects of the bKa' brgyud pa; TPS, p. 91.

605 [rMog cog is situated in the upper part of Śaṅs; KD, Za f. 32a. But it cannot be located on the maps. In any case, it is quite different from rMog cog near sÑe tʿaṅ mentioned in KD, f. 32a, and from the rMog cog dgon which DSGL, p. 26, places on the back of a hill to the north of Cʿu bo ri. - L.P.].

606 rMog cog pa Rin cʿen brtson 'grus of Lha pʿu sgaṅ rtsa lived for 73 years. He was a pupil of Kʿyuṅ po and a contemporary of sGam po pa and Pʿag mo gru pa; he lived therefore around 1100. DT, Ta ff. 4b-7b [= Roerich, pp. 733-741; KD, Za f. 32a].

607 'Ba' ra Brag dkar was founded by 'Ba' ra pa in the 14th century; DT, Ña f. 127b [= Roerich, p. 692].

608 'Ba' ra pa rGyal mtsʿan dpal (1310-1391) was a disciple of Zur pʿug pa. He founded 'Ba' ra and died at sPa gro; DT, Ña f. 127b [= Roerich, p. 692]. He wrote many sacred songs and a treatise on Yoga, and was an

adept of the *ži byed;* DT, Na f. 14a [= ROERICH, pp. 895-896]; TPS, pp. 115-116.

609 [Śaṅs Zam bu luṅ is mentioned in Cantos XCI and CVII of the *Padma tʿaṅ yig* (TOUSSAINT, pp. 375, 477). Zam bu luṅ and the rDsoṅs śod bDe gśegs ’dus pa palace there were visited by mKʿyen brtse in 1867, and this visit meant a very important step in the spiritual life of the author of our Guide; KTS, ff. 92a, 109b, 114a. - L.P.]. [It corresponds to the Jawar of Kishen Singh's itinerary. - P.A.].

610 [Sog po ’dsul kʿuṅ is unmarked on the maps. It lies half-way up the Sokpo lungba (Sog po luṅ ba) valley. - P.A.]. [The Sokpo lungba valley, whose river is a right-side tributary of the Śaṅs cʿu, is found on Kishen Singh's map (*Records,* map IV), but not on the Survey maps, which merely mark Sulung Sumdo (i.e. Sog luṅ sum mdo) at the junction of the two valleys. - L.P.].

611 [The position of the Pʿar or Yar pass is clearly indicated by our text; but it is not marked on the maps. It was the same region which was the theatre of the meditations of lCe sgom; DT, Ga f. 41b (= ROERICH, p. 193). - L.P.].

612 ’U yug is mentioned in DSGL, p. 22 (= VASILYEV, p. 18). [It is the still unsurveyed valley, at the mouth of which the Survey maps places a non-existing village of Uyug. - P.A.].

613 [Ram sdiṅs ma bDe gśegs ’byuṅ gnas was a disciple of Po to ba (1031-1105) and a teacher of rGyal tsʿa (1118-1195); DT, Ca f. 13b, Ña f. 133b (= ROERICH, pp. 269, 705). He lived therefore in the second half of the 11th and the first half of the 12th century. - L.P.].

614 [lDiṅ ma was visited by mKʿyen brtse in 1843 (’O yug sDiṅ ma); KTS, f. 81b. - L.P.]. [It is on a hill at Domthang in Uyug. - P.A.].

615 A Lug gu gdoṅ, where Kʿa cʿe Paṇ cʿen spent the summer of 1211, is mentioned in TPS, p. 336. But it was in Śaṅs, and this one is in ’U yug; therefore they cannot be identical.

616 On the places in ’O yug (’U yug) connected with the legend of Padmasambhava see Cantos LX and XCI of the *Padma tʿaṅ yig* (TOUSSAINT, pp. 245 and 375).

617 [The Dam can are godlings belonging to the retinue of the various forms of mGon po (Mahākāla); TPS, p. 582. Their chief rDo rje legs pa, along with his brothers, tried to impede the progress of Padmasambhava at ’O yug bGe’u tsʿaṅ, but was defeated and subdued; Canto LX of the *Padma tʿaṅ yig* (TOUSSAINT, p. 245). On this local deity of the ’U yug valley see NEBESKY, pp. 154-159. The castle, unnamed in our text but called as we have seen, bGe’u tsʿaṅ in the *Padma tʿaṅ yig,* cannot be located. - L.P.].

618 [The valley of Gos sṅon in ’U yug is mentioned in the genealogies of Žwa lu (TPS. p. 658) - L.P.]. [Gö-ngön is near the confluence of the several rivers which form the ’U yug cʿu. The temple (Lhakhang) is opposite the village, on the other bank of the river. - P.A.].

619 This pass is not marked on our imperfect maps of this region.

620 Tʿub bstan Yaṅs pa can is Angchen Gompa or Hyangpachen of the

maps, on the Lho roṅ cʻu. Cf. DSGL, pp. 29, 39 (= VASILYEV, pp. 23, 32). It was founded by Mus Rab ʼbyams pa Tʻugs rje dpal in 1490; *Reʼu mig*, p. 69. [On Yaṅs pa can see also PETECH, p. 85n. On the advice of the Karma pa abbot Žwa dmar Cʻos kyi grags pa, the means for the building of the monastery were given by Don yod rdo rje of Rin spuṅs; TPS, p. 642. - L.P.]. Yaṅs pa can was taken from the Karma pa because of the implication of the IX Žwa dmar pa in the Nepalese invasion of 1792. The wood blocks of the *Deb tʻer sṅon po*, which were formerly at Yaṅs pa can, were then entrusted to Kun bde gliṅ. - H.R.].

621 Žu sÑe is mentioned also in Canto XCII of the *Padma tʻaṅ yig* (= TOUSSAINT, p. 375) as the place where Padmasambhava concealed some *gter ma*. [The name refers to two valleys, both unmarked on the Survey maps: the main valley of sÑe mo to the West, and the side-valley of sÑe mo gžu to the East. The region was for a period the seat of Dus gsum mkʻyen pa (on whom see n. 705); DT, Na f. 33b (= ROERICH, p. 478). It was also the birth place of Kʻyuṅ po rNal ʼbyor (on whom see n. 608); KD, Za f. 32a. In the same region lay sÑe mo sÑiṅ druṅ, mentioned in the Cantos XCII and XCVII of the *Padma tʻaṅ yig* (TOUSSAINT, pp. 378, 411); the *gter ston* sÑe mo Žu Yas was connected with it. The monastery of gŽu Kun dgaʼ ra ba was built by rÑog in the first half of the 11th century; BUSTON, p. 204; DT, Kʻa f. 6b (= ROERICH, p. 75). The region is approximately shown as Gnimo in Nain Singh's map (*Records*, map VIII). - L.P.]. [I travelled from Lhasa to Gyantse via mTsʻur pʻu and sÑe mo in 1946. From mTsʻur pʻu one climbs to a fairly high pass, and then descends to a ʼ*brog* region with superb views of the gÑan cʻen tʻaṅ lha range. Through this, the Lho roṅ cʻu flows to the North and passes Yaṅs pa can before joining the sTod luṅ cʻu. Going south from this ʼ*brog* area, which is called Karkha (spelling uncertain), one comes to a low pass, the gNam mtsʻo lho la, near a lake. This is the boundary of sÑe mo. Then one turns West down a deep valley called sGom naṅ, which enters sÑe mo gŽu. This is a long oblong valley (hence its name), fertile and providing really fine grazing as well as good crops. There are several large estates and some *dgon pa*, but none very large. Opposite sGom naṅ is dBu (or ʼU) rgyud dgon pa. Between sGom naṅ and Gre žoṅ ṅa, which is a large estate house, are the ruins of Byams pa gliṅ dgon pa; Dawo (?) dgon pa on a peak; and Kun ra dgon pa, i.e. the above-mentioned [gŽu] Kun [dgaʼ] ra [ba]. These are all on the East side of the valley. Going on from Gre žoṅ ṅa the river (gŽu rgyud cʻu) soon enters a narrow, steep gorge, and falls for some miles before running into more open, cultivated and wooded country. This is part of sÑe mo; I cannot trace its subname. The gŽu rgyud cʻu flows into the larger sÑe mo cʻu not far from a *dgon pa* of 100 monks called dGe cʻe (perhaps a wrong spelling for rGyal byed mentioned in n. 622). Upstream of the junction is an old mansion house called Jako (spelling unknown). Further upstream is the district headquarters Moṅ mkʻar rdsoṅ. North-West of this area is the

sKu lha range. A road leads round it to 'U yug. The sÑe mo c'u joins the gTsaṅ po upstream of the Jo mo K'a rag peaks. - H.R.].

622 [On Vairocana, the chief disciple of Padmasambhava, see n. 121. His birth at sÑe mo Bye mk'as is narrated in Canto LXVIII of the *Padma t'aṅ yig* (TOUSSAINT, p. 275). This place is mentioned under the slightly different name of sÑe mo rGyal byed ts'al in DSGL, p. 25 (VASILYEV, p. 20). - L.P.].

623 This is the Tsurphu-la of the maps. [*La rgan* is said to indicate the highest pass out of a series. - P.A.].

624 On mTs'ur p'u see n. 703.

625 gSer mdog can was founded by Śākya mc'og ldan in 1469; *Re'u mig*, p. 67. [It is Sindukchen of Ugyen Gyatso (*Records*, map XIX), on the southern bank of the gTsaṅ po below gŽis ka rtse. - L.P.].

626 Śākya mc'og ldan (1428-1507) of Sa skya is mentioned in the *Re'u mig*, pp. 65, 70. Nothing beyond these dates is known about him.

627 sPaṅ t'ag ma (perhaps a valley) is unknown. 'Ug pa luṅ was founded by Zur po c'e, on whom see n. 602; DT, Ga f. 5b [= ROERICH, p. 111. sÑe mo Žu yas discovered a *gter ma* here, as told in Canto XCII of the *Padma t'aṅ yig* (TOUSSAINT, p. 378). It cannot be located on the maps. - L.P.].

628 P'uṅ po Ri bo c'e is mentioned in DT, Ga f. 23a [= ROERICH, p. 150], in connection with gYuṅ ston (1284-1365). [It is marked as Phung pu rio chi in Ugyen Gyatso's map (*Records, map* XIX). - L.P.].

629 rGya Žaṅ k'rom appears in Canto XCII of the *Padma t'aṅ yig* (TOUSSAINT, p. 377) as the discover of the *gter ma* of gYu p'ug at P'uṅ po Ri bo c'e. Cf. TPS, p. 258. Nothing else is known about him.

630 [gTsaṅ Roṅ c'en is the valley of the Roṅ c'u, Rang of the Survey maps. - L.P.].

631 Byams c'en C'os sde, also called Roṅ Byams gliṅ; DSGL, p. 22 (= VASILYEV, p. 18). It was caused to be built by a prince of Rin spuṅs; DT, C'a f. 7a [= ROERICH, p. 340]. Its spiritual founder, as said below, was Sems dpa' c'en po gŽon nu rgyal mc'og, and the building was done in 1367. It contains four Sa skya pa and one dGe lugs pa colleges; VSP, f. 187a-b; SP, p. 321; *Re'u mig*, p. 61. Cf. TPS, p. 695. [At the beginning of the 17th century the temple was under the patronage of the princes of gTsaṅ; TPS, p. 256. It is Jamchen of Lala (*Records*, p. 202) and Rang-chu-chen of the Survey maps and of Ugyen Gyatso (*Records*, p. 343). Ap. WADDELL, *Lamaism*, p. 320, it is more correctly indicated by the name of Rong Ch'am-ch'en, i.e. Roṅ Byams c'en. - L.P.].

632 gŽon nu rgyal mc'og (or -mts'an) (1311-1390) was a pupil of Zur p'u pa; *Re'u mig*, pp. 58, 73. [He is mentioned as Byaṅ c'ub sems dpa' rGyal ba mc'og in DT, C'a f. 7a (= ROERICH, p. 340)]. He is also said to have built a temple and made a Maitreya statue at Ṅam riṅ; VSP, f. 212a.

633 [This great image of Maitreya was donated by the Rin spuṅs chief Nor bu bzaṅ po; DSGL, p. 22 (= VASILYEV, p. 18); KD, 'A f. 15a. Cf.

TPS, p. 642. See Ugyen Gyatso's description in *Records*, p. 345. On the Maitreya of K'ro p'u see n. 581. - L.P.].

634 [gTsaṅ Roṅ c'uṅ is a lateral valley of Roṅ c'en, the one in which Kyishong of the maps is situated. - L.P.].

635 [The monastery of sKyed mo ts'al (or sKyid ts'al) in 'Bras yul is Kyishong of the maps. It was founded in 1449 by Byams c'en Rab 'byams pa Saṅs rgyas 'p'el (1411-1485), a pupil of Roṅ ston sMra ba'i seṅ ge; DT, C'a f. 7a (= Roerich, p. 340); *Re'u mig*, pp. 64, 66, 68. Nor bu bzaṅ po, chief of Rin spuṅs, founded here a school for the explanation of the sacred texts; TPS, p. 642. Sum pa mK'an po was abbot here for a time; SP, p. 320-321. - L.P.].

636 [K'ams bu luṅ is on the right bank of the stream some 7 miles from the valley entrance. - H.R.].

637 [Byaṅ bdag bKra śis stobs rgyas is the founder of rDo rje brag; see n. 175. - L.P.].

638 [Ṅur smrig sgrol ma k'aṅ is mentioned as Humi Dolma by Lala in *Records*, p. 202; it is on the left bank of the Roṅ c'u, some miles above Byams c'en. Ugyen Gyatso calls it Dolma Lhakhang; *Records*, map XIX. Ṅur smrig sGrol ma is also the name of a statue at bKra śis lhun po; see n. 451. This form of Tārā does not occur in the lists studied by Tucci in IT, III, 2, pp. 156-163 and IT, IV, 1, pp. 202-204. - L.P.]. [The sṄur smrig sGrol ma Lha k'aṅ is now a small chapel in rather bad repair surrounded by the ruins of what are said to have been extensive *grwa ts'aṅ*. - H.R.].

639 [Gaṅs ra ṅes gsaṅ rDo rje gliṅ is some 4 miles South of Ṅur smrig sGrol ma. - H.R.].

640 [Dum pa C'u ts'an k'a, « the hot springs of Dum », is described by Lala as Chuchen, a village with a warm spring 13 miles above Humi Dolma; Ugyen Gyatso calls it Rong chhu tsen khar; *Records*, p. 202 and map XIX. - L.P.].

641 On rGya Żaṅ k'rom see n. 629.

642 sNa nam rDo rje bdud 'joms lived in the times of king K'ri sroṅ lde brtsan (755-797), who sent him to India to fetch Padmasambhava; Buston, p. 189; DT, Ga ff. 2a and 30b [= Roerich, pp. 104, 166. He is included in the list of the 25 disciples of Padmasambhava; KD, Za f. 33a. - L.P.].

643 [This pass is the low divide, without a name in the maps, which now separates the Roṅ c'u valley from the basin of the Yar 'brog (Palti) lake. - L.P.].

644 [Yar 'brog mts'o k'a (« head of the Yamdrok lake ») seems to be dPal sde rdsoṅ (Pede-dsong of the maps). - L.P.].

645 Gam pa la is the Kampa-la of the maps.

646 The hermitage at C'u bo ri was founded by K'ri sroṅ lde brtsan and was still extant in the time of Glaṅ dar ma (836-841). Later it was the residence of rTa ston Jo yes. DT, K'a f. 1b, Ga f. 20a [= Roerich, pp. 63, 144]; SP, p. 173. Description in Das, *Journey*, pp. 191-192.

647 The famous iron suspension bridge below Cʻu bo ri, now in disrepair, has been described by all the Western travellers who came to Lhasa from the south. It was built by Tʻaṅ ston rgyal po.

648 [The lCags zam bla braṅ (Chaksam of the maps) is the main building of the sacred complex of shrines at Cʻu bo ri. It is described with the name of ʼDu kʻaṅ (assembly hall) in Tucci, *Lhasa*, p. 68. - L.P.].

649 [This stūpa is the sKu ʼbum dedicated to Tʻaṅ ston; it contains his image, depicting him with a black face and a pointed beard; Tucci, Loc. cit. - L.P.].

650 —

651 On Tʻaṅ ston rgyal po see n. 54.

652 [This might be the rÑiṅ ma pa lama Legs ldan, born in 1290; *Re'u mig*, p. 57. He is mentioned in KTS, f. 55b, under the name of mÑaʼ ris Rig ʼdsin Legs ldan rdo rje. But nothing is known about him. - L.P.].

653 On Goṅ dkar, Kongka of the maps, see n. 343.

654 [Tsʻes bcu bkod pa means « display of the tenth day » and alludes to the Lamaist ceremony regularly held on the tenth day of each month. - L.P.]. [The monastery of Tsʻe bcu gliṅ is on the East side of the Cʻu bo ri looking down the river. - H.R.].

655 [This place is mentioned in KTS, f. 48b, under the name of Tsʻe cʻu pʻug of lCags zam Cʻu bo ri. - L.P.].

656 [Coming from the Yar ʼbrog mtsʻo, one arrives at a narrow track round the rocky spur where is the ferry and lCags zam dgon pa. Before rounding the ferry, one passes below a monastery, well sheltered in a fold of the steep hillside, and some 100 feet or more above the path. This is probably Padma dbaṅ pʻyug. - H.R.].

657 [Nam mkʻaʼ ldiṅ is not mentioned in the *Padma tʻaṅ yig*, but occurs in the KTS, f. 89a, with the name of dPal Cʻu bo riʼi gu ruʼi sgrub pʻug Nam mkʻaʼ ldiṅ. It was visited by mKʻyen brtse in 1850. - L.P.]. [On top of the Cʻu bo ri, about 1000 ft above the river level, there is a small building like a *ri kʻrod*. From the description in the Guide this might be Nam mkʻaʼ ldiṅ. - H.R.].

658 Nothing is known about the list of the eight great caves where Padmasambhava meditated.

659 Brag tʻog is unknown.

660 [Brag tʻog bSod nams bzaṅ po was the predecessor of rDo rje gdan pa Kun dgaʼ rnam rgyal (on whom see n. 342) in the spiritual lineage of the Goṅ dkar ba, a branch of the Sa skya pa; KD, Za f. 31b. He must therefore have lived in the middle of the 15th century. - L.P.].

661 Ri goṅ in Yol pʻu is mentioned in DT, Ta f. 8b [= Roerich, p. 743. Yol Ri goṅ seems to be Ye or Yö of the maps. - L.P.].

662 Saṅs rgyas gÑen ston Cʻos kyi śes rab of lower Yol [(or of Yol mgon po) was the sixth hierarch of the Śaṅs pa and the third successor of Kʼyuṅ

po rNal ʾbyor; he] built the Ri goṅ monastery. His approximate chronological position is indicated by the fact that he was a contemporary of rJe sPyan sṅa (1175-1255); DT, Ta ff. 7b-8b, 10a [= ROERICH, pp. 741-743, 746: KD, Za f. 32b].

663 As said above, the Śaṅs pa sub-sect of the bKaʾ brgyud pa descended from Kʿyuṅ po rNal ʾbyor.

664 Chushul of the maps, at the confluent of the sKyid cʿu with the gTsaṅ po. DSGL, p. 26 (= VASILYEV, p. 21): DAS, *Journey*, p. 192; TUCCI, *Lhasa*, pp. 68-69.

665 [The name gTsaṅ po here and below indicates not the Tsangpo, but the sKyid cʿu. - L.P.].

666 sNam is the valley at whose mouth lies the Nam village of the maps (29°28' N, 90°55' E); DAS, *Journey*, p. 193.

667 [ʾBrug se ba Byaṅ cʿub cʿos gliṅ gave the name to the ʾBrug pa sect; it is therefore to be identified with the ʾBrug monastery founded about 1189 by gTsaṅ pa rGya ras (on whom see n. 399); DT, Ña f. 117b (= ROERICH, p. 669). It is unmarked on the maps, but is known also from local information to be in the sNam valley. Of course it is quite distinct from the Chang chhu ling monastery of Ugyen Gyatso (*Records*, map. XIX), which is at a short distance north-east of Cʿu śul. - L.P.].

668 sÑe tʿaṅ is Netang of the maps; DSGL, p. 27 (= VASILYEV, p. 22). It is closely associated with the memory of Atīśa, who died here in 1054. The monastery and school attached to the temple are called bDe ba can and were built much later, in 1205, by rGya ʾcʿiṅ ru pa, a disciple of gÑal žaṅ; *Reʾu mig*, p. 51; DT, Cʿa f. 7a [=ROERICH, p. 341; KD, Za f. 3b]. Description in TUCCI, *Lhasa*, pp. 69-71.

669 [On sÑe tʿaṅ ʾor see DAS, *Dictionary*, p. 1121a. It is the sKu ʾbum lha kʿaṅ of TUCCI, *Lhasa*, p. 70. One of its *mcʾod rten* seems to contain the remains of Atīśa. - L.P.].

670 [The statue is mentioned in TUCCI, *Lhasa*, p. 71. It is flanked by the images of Atīśa's chief disciples ʾBrom ston and Nag tso Lotsawa. - L.P.].

671 [Bla ma Dam pa bSod nams rgyal mtsʿan (1312-1375) belonged to the Rin cʿen sgaṅ branch of the Sa skya pa; see DT, Ña f. 5b (= ROERICH, p. 214). For a short spell just before his death he was the teacher of Tsoṅ kʿa pa when the latter as a mere lad was studying at sÑe tʿaṅ; SP, p. 214; HUTH, p. 178. - L.P.].

672 gSaṅ pʿu Neʾu tʿog was founded by rÑog Legs paʾi śes rab in 1073, following a prophecy by Atīśa; DT, Ca f. 37a [= ROERICH, p. 325]; *Reʾu mig*, p. 42. Cf. DSGL, pp. 27-28 (= VASILYEV, p. 22). Descriptions in TPS, p. 680, and in TUCCI, *Lhasa*, pp. 116-117. [The original foundation was called Neʾu tʿog, and afterwards was split into two abbatial sees: Gliṅ stod and Gliṅ smad. The name gSaṅ pʿu was apparently given by the Sa skya pa when they took over the place. Later on it became a mixed institution, with seven Sa skya pa and four dGe lugs pa colleges; VSP, ff. 118b-122a; SP,

p. 308. At the end of the 18th century there was no resident monk community, except during the period of the summer retreat; and only then Gliṅ stod and Gliṅ smad were functioning; KD, Za f. 4a. - L.P.].

673 rÑog Legs pa'i śes rab of Yar 'brog, settled in dBus in 1045 and became a pupil of 'Brom ston of the bKa' gdams pa school; DT, Ca f. 37a-b [= ROERICH, pp. 324-325]; KD, Za f. 2a. His birth and death dates are unknown.

674 rÑog Blo ldan śes rab (1059-1109) was the nephew of rÑog Legs pa'i śes rab. He went to study in Kashmir and participated in the rTa bo council of 1076. He was the founder of the school of the New Logic. BUSTON, p. 215; DT, K'a f. 4b, Ca ff. 37b-38a, C'a f. 1a [= ROERICH, pp. 70, 325-327, 328]; KD, Za ff. 2a, 3a; *Re'u mig*, pp. 41, 44.

675 gYag sde Paṇ c'en brTson 'grus dar rgyas (1299-1378) was a disciple of Karma pa Grags pa seṅ ge. In 1359 he founded the monastery of Ewaṃ. DT, Ña ff. 57a-58b [= ROERICH, pp. 532-536]. *Re'u mig*, p. 57, 61, 62. On Roṅ ston see n. 33.

676 [bSe k'rab pa, called bsTan sruṅ bSe'i k'rab can in DSGL, p. 27, means « he with the cuirass of leather ». He is one of the two forms which Brahmā assumed in Tibet, the other being Ts'aṅs pa Duṅ gi t'or ts'ugs can (see n. 110); NEBESKY, pp. 149-151. - L.P.].

677 P'yva pa C'os kyi seṅ ge (1109-1169) was a Sa skya pa teacher, and was the abbot of gSaṅ p'u from 1152 to his death; DT, C'a f. 1a, Ña f. 28a [= ROERICH, pp. 329, 465]; *Re'u mig*, p. 44, 48.

678 [gSaṅ mda' or gSaṅ mda' sku 'bum is Sangda of the maps. It contains a *mc'od rten* and remains of old wall-paintings. Nearby is Blo ldan śes rab's tomb, a small neglected building with a green-tiled roof on the left bank of the sKyid c'u, on the main road down that side of the river. - H.R.].

679 The temple of U śaṅ rdo, nine stories high, was built by Ral pa can (817-836). It is mentioned e.g. in the Canto XCII of the *Padma t'aṅ yig* (TOUSSAINT, p. 384); BUSTON, p. 196; KD, 'A f. 8b; DSGL, p. 27 (= VASILYEV, p. 21). Cf. H. E. RICHARDSON, *Three ancient inscriptions from Tibet*, in JASB Lett. XV (1949), p. 63. It is Ushang of the maps. [The extant temple is modern and already ruinous. See the description in TUCCI, *Lhasa*, p. 117. and the discussion in TUCCI, *Tombs*, pp. 15-16. - L.P.].

680 [This Jo bo is the statue of Śākyamuni, which is the main image of the temple. TUCCI, *Lhasa*, p. 117. - L.P.].

681 [Gaṅs ri t'od dkar was visited by mK'yen brtse in 1840; KTS, f. 81b. Nothing else is known about it. - L.P.].

682 On Kloṅ c'en pa see n. 325.

683 Ri bo rtse lṅa, the Mountain of the Five Peaks, is the Tibetan counterpart of the famous Wu t'ai shan in China. [It is a ridge of rocky pinnacles to the south of 'U śaṅ. - H.R.].

684 One would expect the name of Kloṅ c'en pa here; but Gu ru cannot but be identical with Gu ru Jo ts'e on whom see n. 687.

685 Lha riṅ Kloṅ c'en brag cannot be located.

686 Zaṅ yag brag and Zaṅ yag Nam mk'a' rdsoṅ are mentioned in Cantos XCI and XCII of the *Padma t'aṅ yig* (TOUSSAINT, pp. 375, 381); but they cannot be located.

687 Gu ru Jo ts'e, alias Ts'e dbaṅ dar po, was prophesied by Padmasambhava as the *gter ston* of Zaṅ yag. He lived in the 13th century and discovered the texts on Gur mgon. See Canto XCII of the *Padma t'aṅ yig* (TOUSSAINT, p. 381); and TPS, p. 259.

688 sTod luṅ is the valley of the Tolung-chu, west of Lhasa. DSGL, p. 28 (= VASILYEV, p. 23).

689 Lha c'u is mentioned in VSP, f. 127a, as a miraculous spring created by Padmasambhava. [It is a small building enclosing two pools full of fish. There is a staff said to be that with which Padmasambhava produced the springs. Nearby is a *lha k'aṅ* called gZuṅ 'k'or Ra mo c'e built by Bal ti Rin po c'e. It contains a large Jo bo facing Lhasa. - H.R.].

690 sKyor mo luṅ was founded in 1169 by sBal ti dGra bcom dBaṅ p'yug ts'ul k'rims (1129-1215), of the Vinaya school of Ts'a roṅ in Yar kluṅs; DT„ K'a f. 8b [= ROERICH, p. 79]; *Re'u mig*, p. 48. According to DSGL, p. 28 (= VASILYEV, p. 23) it lies on the slope of a hill not far from the sKyid c'u and is very much decayed. [It corresponds to Minchuling of the Survey maps. - P.A.]. [It is Kimulung of Nain Singh, *Records*, p. 186, n. 100. It was the seat of a noteworthy Vinaya school, and Tsoṅ k'a pa studied here under the abbot Blo gsal ba; DT, K'a f. 10a (= ROERICH, p. 83). Another of its abbots, mK'an c'en C'os rgyal ba, became a pupil of Tsoṅ k'a pa and led the monastery over to the dGe lugs pa. It was divided into three colleges: K'yams pa, P'ug k'aṅ, mTs'an ñid pa; VSP, ff. 127a-128b. - L.P.]. [sKyor mo luṅ is said to have been originally situated at Paṅ mk'ar c'os rdsoṅ on the hill above the present site. The new incarnation of Bal ti Rin po c'e is the younger brother of the XIV Dalai Lama. - H.R.].

691 dGa' ba gdoṅ is Gadong of the maps; DSGL, pp. 29-30 (= VASILYEV, p 23). It was the residence of rGya 'Dul ba 'dsin pa (1047-1131), who in 1080 expounded the Vinaya there; DT, K'a f. 8a [= ROERICH, pp. 78-79]; VSP, ff. 128b-129a; SP, pp. 309-310; *Re'u mig*, pp. 41, 42, 45. [It is the seat of a famous oracle, on whom see RIENCOURT, *Roof of the world*, London 1950, pp. 243-247. - L.P.].

692 dBu ma pa brTson 'grus seṅ ge (14th century) was a disciple of O rgyan pa. He was in direct mystical contact with Mañjuśrī and became one of the teachers of Tsoṅ k'a pa; DT, Ba ff. 6b-7a [= ROERICH, pp. 1075-1076]; TPS, p. 159.

693 Ra ts'ag, or Ra ts'ag T'ar rgyal, was founded in 1036 by sNa nam rDo rje dbaṅ p'yug; BUSTON, p. 204; DT, K'a f. 6b [= ROERICH, p. 75]; VSP, f. 130a; SP, p. 310. It cannot be located.

694 [Na ro mK'a spyod ma seems to be unknown; but the image of the

Lady of Ra ts'ag (a form of Vajravārāhī) is mentioned in DT, Ña f. 61a (= ROERICH, p. 541). - L.P.].

695 Nāropā (d. 1040) was an Indian Tantric and the teacher of Mar pa. His Six Laws (*Na ro pa'i c'os drug*) are one of the fundamental texts of the Kālacakra.

696 [On account of its association with a Nepalese ascetic, I wonder if dÑos grub sdiṅs is the cave, much frequented by the Nepalese in Lhasa, situated near Dongkar of the maps. - H.R.].

697 [The *ser sruṅ* is the most important figure among the Tibetan weather-makers. On the ceremonies he employs for warding off hail see NEBESKY, pp. 470-476. - L.P.].

698 sMon lam seṅ ge of Nepal is unknown.

699 [The local deity Gaṅs dkar gnam sman dkar mo plotted to strike Padmasambhava with her thunderbolt. But he compelled her to take refuge in a lake and then caused its water to start boiling, till her flesh was separated from her bones; hence the name *śa med*, fleshless. Then she submitted and became a protector of Buddhism. See Canto LX of the *Padma t'aṅ yig* (TOUSSAINT, pp. 244-245), and TPS, p. 545. - L.P.].

700 [Saraha, one of the 84 Siddhas, was the author of several *doha* or religious songs in an archaic form of Bengali. See M. SHAHIDULLAH, *Les chants mystiques de Kanha et Saraha*, Paris 1929. - L.P.].

701 The *rus rgyan* is an implement for the Tantric cult of *gcod*, to be performed in cemeteries. It consists of a sort of apron made of pieces of human bones. Description in TUCCI, *Cronaca della missione scientifica Tucci nel Tibet occidentale* (1933), Rome 1934, p. 155.

702 On Nāropā see n. 695.

703 mTs'ur p'u is Tsurphu of the maps [it should really be some miles further East]; DSGL, p. 20 (=VASILYEV, p. 23). Dus gsum mk'yen pa, on whom see the following note, founded it in 1187, and since then it remained the chief seat of the Karma pa. Its main temple was built by Karma Pakṣi in 1263. Cf. DT, Ña f. 32a [= ROERICH, p. 480]; *Re'u mig*, p. 55; TPS, pp. 85, 91; TUCCI, *Tombs*, p. 77; H. E. RICHARDSON, *Three ancient inscriptions from Tibet*, in JASB/Lett. XV (1949), pp. 50, 62.

704 The Karma pa sect derives from Dus gsum mk'yen pa dGe 'p'el (1100-1193) of K'ams, a disciple of sGam po ba; DT, Ña ff. 32a-34a [= ROERICH, pp. 474-480]. Being divided into the two branches of the Black Hats (Żwa nag) and Red Hats (Żwa dmar), the Karma pa were addicted more to the hard austerities of Haṭhayoga than to dogmatic studies. Afterwards they became the chaplains of the princes of Rin spuṅs and entered the political arena. In the 15th century they were the leaders of the fight against the dGe lugs pa, who were organizing the aristocracy of dBus menaced by the power of the Rin spuṅs chiefs. In the early 17th century the Karma pa supported the last struggle of the gTsaṅ princes against the V Dalai Lama;

after the debacle of 1642 their political role was over. TPS, pp. 30, 91 (where the dates of Dus gsum mkʻyen pa should be corrected), 682.

705 The monastery of gNas naṅ, Nenang gompa of the maps, was founded only in 1333 by Grags pa seṅ ge; DT, Ña f. 56b [= ROERICH, p. 530]; *Re'u mig*, p. 59. [The Survey maps place gNas naṅ much nearer to the sTod luṅ valley than to mTsʻur pʻu; but the position given by our text is the correct one. - P.A.]. [The line of the dPa' bo Lamas began about 1440 with dPa' bo Cʻos dbaṅ lhun grub. The historian dPa' bo gTsug lag 'pʻreṅ ba was the second of the line. - H.R.].

706 The ms. adds: « the residence and the relics... ». rTogs ldan Grags pa seṅ ge (1283-1349) studied at mTsʻur pʻu and gSaṅ pʻu and was a pupil of Cʻos rje bDe cʻen. In 1333 he founded the monastery of gNas naṅ. DT, Ña ff. 53b-57a [= ROERICH, pp. 523-532]. [According to KD, Za f. 30a he was the sixth hierarch of the Żwa dmar pa. - L.P.]. [But the Karma pa themselves number their incarnations from Dus gsum mkʻyen pa as first Żwa nag pa, and Grags pa seṅ ge as first Żwa dmar pa. One may compare the extended spiritual lineage ascribed to the Paṇ cʻen Rin po cʻe, which would make Blo bzaṅ cʻos kyi rgyal mtsʻan not the first, but the seventh Paṇ cʻen. - H.R.].

707 [The 'Dsam gliṅ rgyan image of the Buddha made by Karma Pakṣi is very large and has a noticeably flat head. Otherwise it is of the usual design. It is said to contain relics of the Buddha, hence its honorific title. - H.R.].

708 Karma Pakṣi (1204-1283), of the Karma pa sect, was one of the Tibetan lamas who obtained high favour at the court of Qubilai; HUTH, pp. 136-137. Cf. DT, Ña f. 37a [= ROERICH, p. 487] and TPS, p. 682. [He was the successor of Dus gsum mkʻyen pa and is reckoned as the eighth hierarch of the Żwa nag; KD, Za f. 29b. - L.P.]. [Karma Pakṣi is always accounted by the Karma pa themselves as the second Żwa nag pa incarnation. - H.R.].

709 [The Żwa nag pa incarnate is known as the rGyal dbaṅ Karma pa. The reference here is perhaps to Dus gsum mkʻyen pa and his successors, whose reliquaries and images are preserved at mTsʻur pʻu in impressive surroundings. - H.R.].

710 [There is a large hermitage high up on the hill on the North of mTsʻur pʻu, which is said to have been that of Raṅ byuṅ rdo rje; it is therefore Padma kʻyuṅ rdsoṅ, although I did not record its name. - H.R.].

711 [Raṅ byuṅ rdo rje (1284-1339), ninth hierarch of the Żwa nag, was the teacher of g-Yuṅ ston pa. In 1332-1334 he stayed at Peking. Some years afterwards he went again to the Chinese capital and died there. His life is told in DT, Ña ff. 38a-40a (= ROERICH, pp. 488-493), and in HUTH, pp. 167-169. Cf. also KD, Za f. 29b. - L.P.]. [Raṅ byuṅ rdo rje is accounted by the Karma pa as the third Żwa nag pa incarnation. - H.R.].

712 On the author of our text see the Introduction.

713 bSod nams dpal grub is not otherwise known.

714 sDe dge is the famous monastery and printing press of Derge in Kʻams.

INDEXES

TIBETAN INDEX

SANSKRIT INDEX

GENERAL INDEX

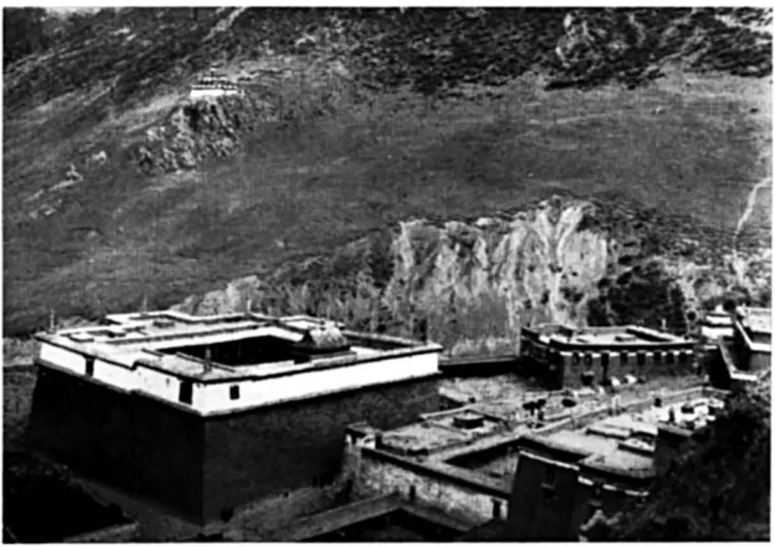
Including also Tibetan geographical names in the phonetic spelling of the Survey of India maps and of Western travellers.

PLATES

LIST OF PLATES



1. - Rva sgreṅ (see pp. 37-38).



2. - sTag luṅ tʻaṅ (see pp. 38-39).



3. - Lhasa (see p. 39-41).



4. - Lhasa; in the background the lCags po ri to the left and the Potala to the right.



5. - Lhasa: the Mu ru gsar pa, with the Ra mo c^c^e in the background (see pp. 40 and 41).



6. - Pᶜa boṅ kᶜa (see p. 42).



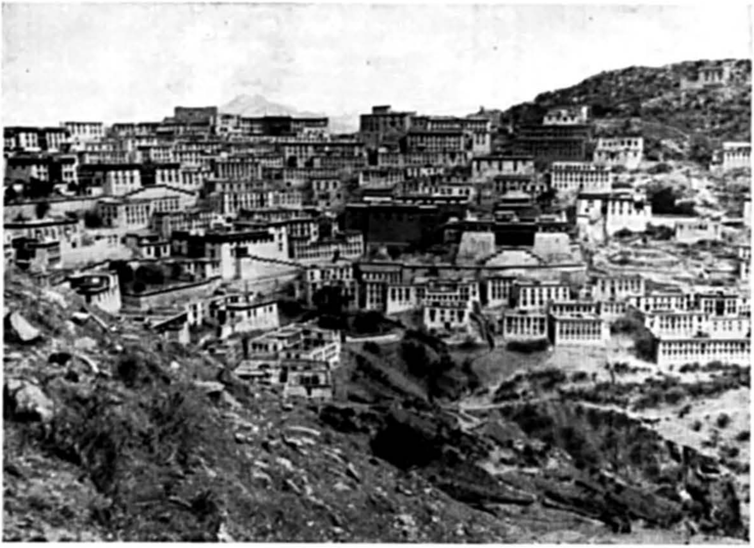
7. - Pᶜa boṅ kᶜa; statue of Avalokiteśvara Kharṣapāṇi.



8. - Yer pa (see p. 43).



9. - Yer pa; interior of the *gtsug lag k'aṅ*.



10. - dGaʾ ldan (see p. 43).



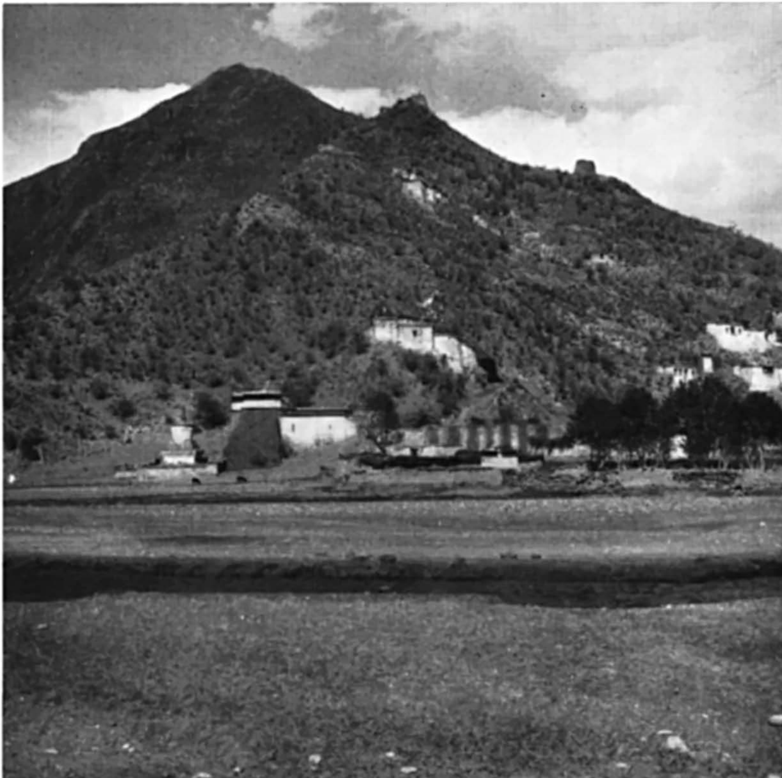
11. - Tsʿal guṅ tʿaṅ; in the background the *sku ʾbum.*



12. - La mo (see p. 43).



13. -rGya ma K'ri k'aṅ (see pp. 43-44).



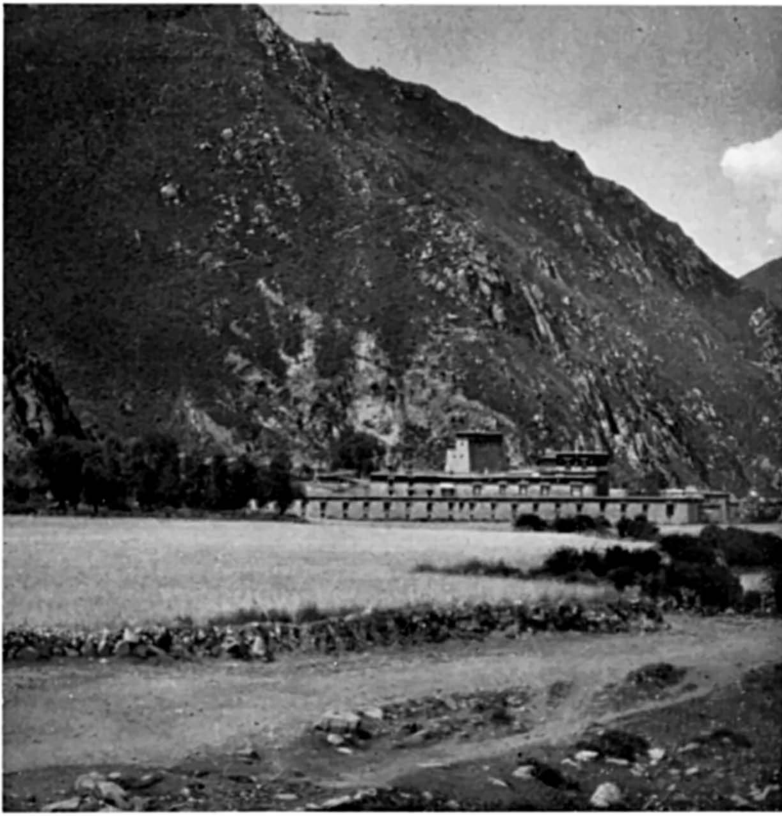
14. - sKa ts'al (see p. 44).



15. - The sKyid c'u gorge from Žva'i lha k'aṅ, showing Yu sna dgon pa to the left and 'Bri guṅ rdsoṅ to the right (see p. 44).



16. - ʼBri guṅ rdsoṅ gsar (see p. 44).



17. - Yaṅ ri dgon (see p. 44).



18. - ʾBri guṅ mtʿil (see p. 44).



19. - ʾBri guṅ mtʿil (see p. 44).



20. - bSam yas (see pp. 44-45).



21. - bSam yas, main temple (see p. 44).



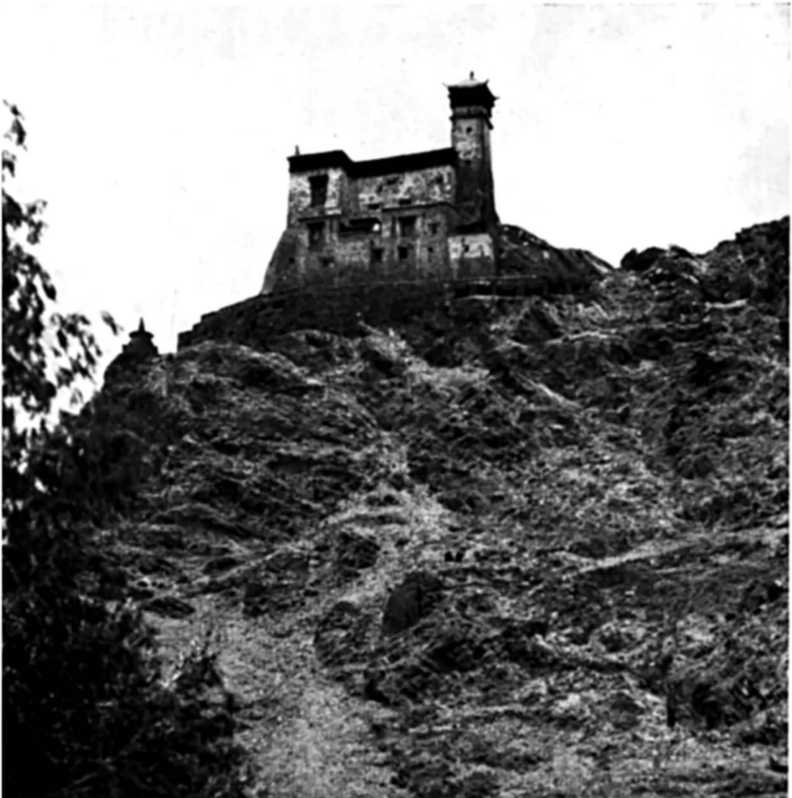
22. - 'On Ke ru (see p. 47).



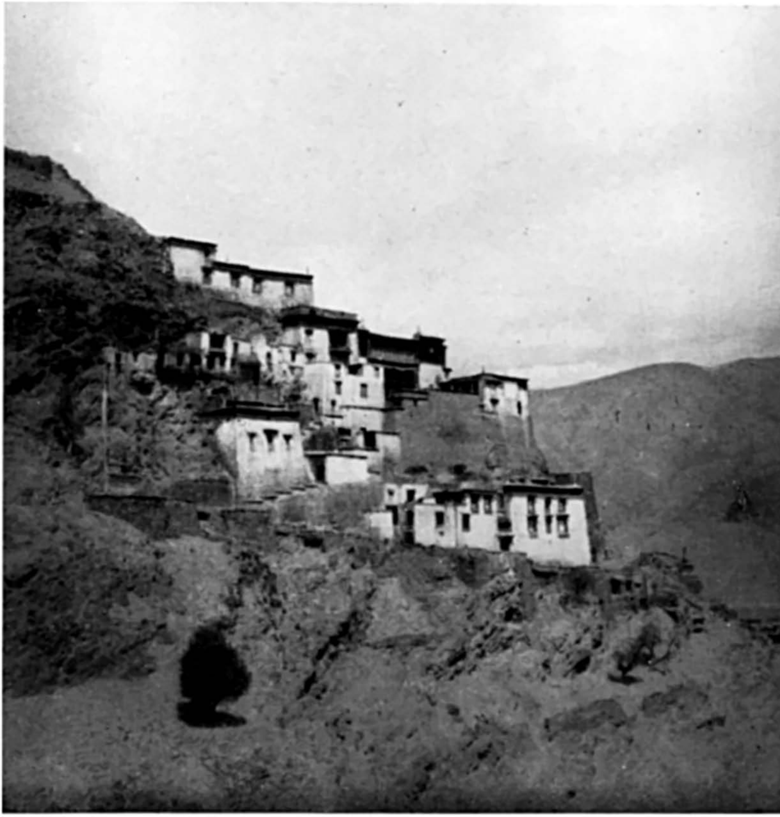
23. - Kʻra ʼbrug (see p. 50).



24. - *mC^c^od rten* at K^c^ra ᵓbrug (see p. 50).



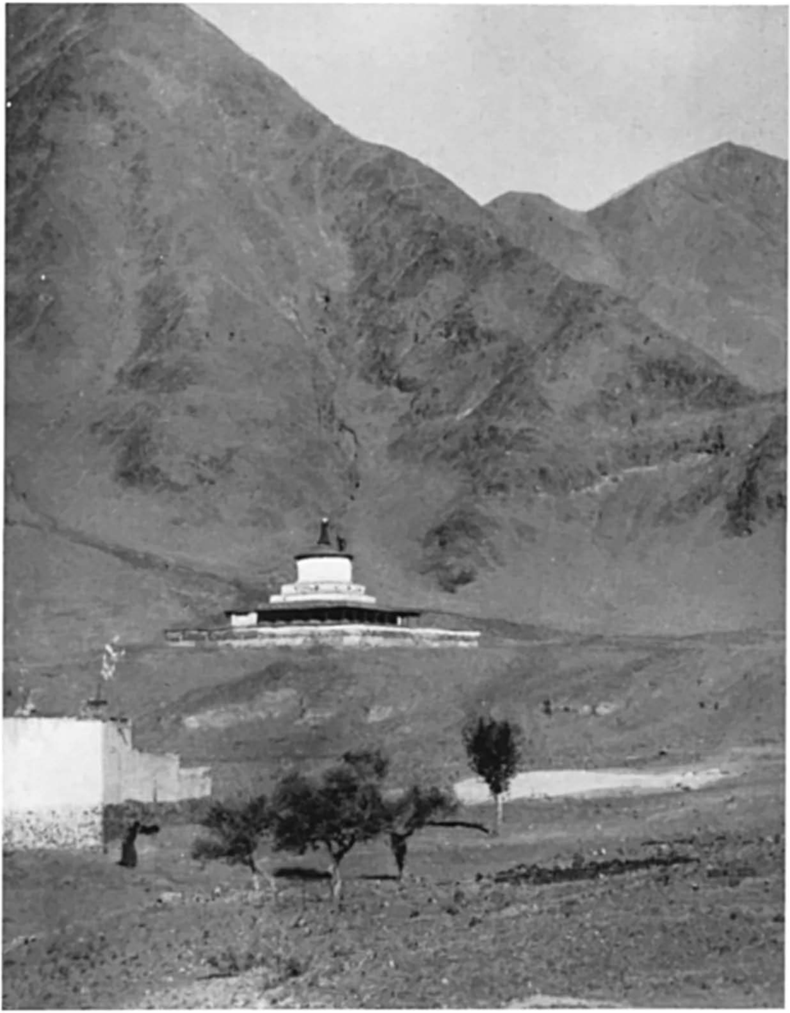
25. - Yum bu bla mkʻar (see p. 50).



26. - Ras cʻuṅ pʻug (see p. 51).



27. - bTsan t'aṅ g-yu lha k'aṅ (see p. 51).



28. - Tsᶜe cᶜu bum pa (see p. 51).



29. - ʾPʿyiṅ pa sTag rtse (castle to the right) and Ri bo bde cʿen (monastery in centre) (see p. 52).



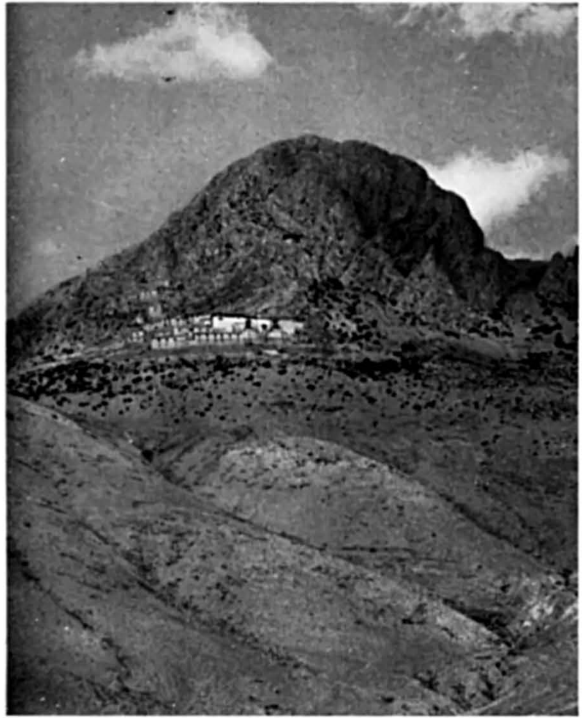
30. - 'P'yoṅs rgyas and the royal tombs (see p. 52-53).



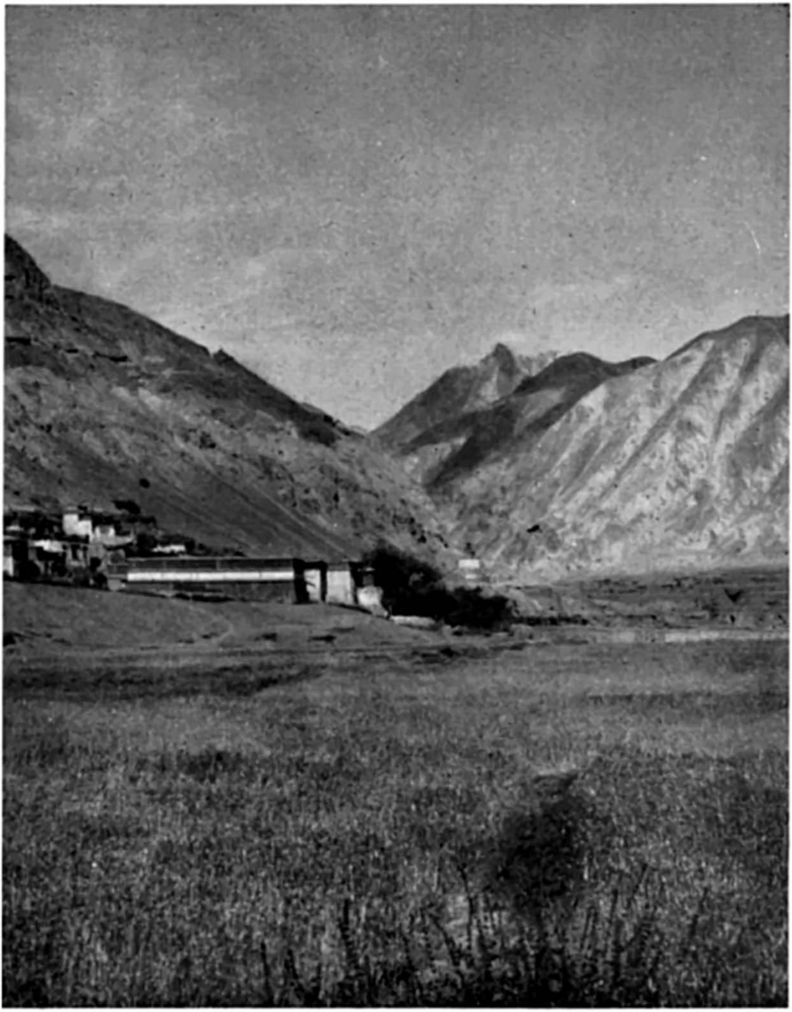
31. - Bań so dmar po, the tomb of Sroṅ btsan sgam po (see p. 53).



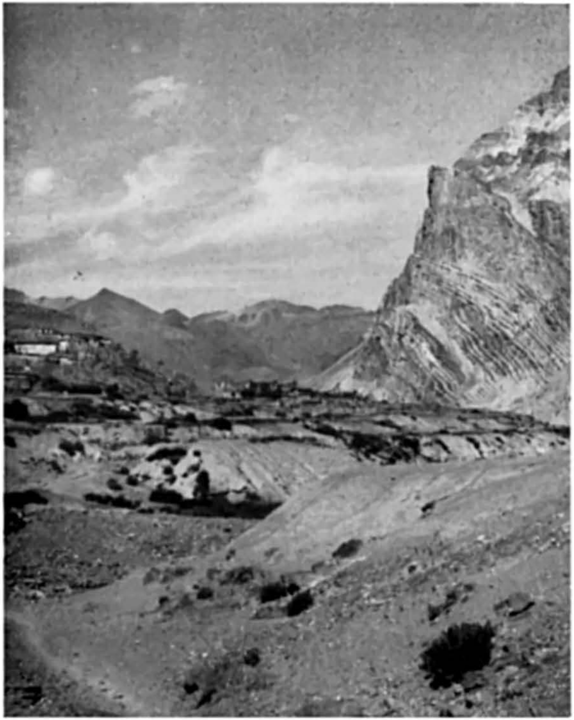
32. - Goṅ dkar monastery (see p. 55).



33. - sMra bo lcogs (see p. 56).



34. - gNas gži (see p. 56).



35. - Gorge near gNas gži; perhaps Brag srin mo sbar rjes is here (see p. 56).



36. - Lho brag Lha k'aṅ; general view (see p. 57).



37. - Lho brag Lha kʿaṅ; the temple (see p. 57).



38. - mKʿar cʿu (see p. 57).



39. - Sras mkʻar dgu tʻog (see p. 57).



40. - Padma gliṅ lake (pp. 57-58).



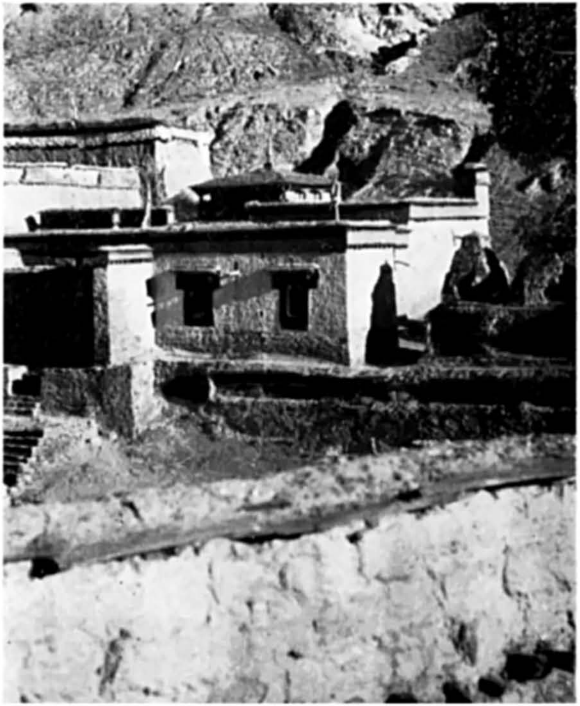
41. - Padma gliṅ monastery (see pp. 57-58).



42. - Lha luṅ (see p. 58).



43. - Gu ru Lha k'aṅ (see p. 58).



44. - rTsis gnas gsar; the Ru gnon gtsug lag k'aṅ (see p. 59).



45. - bKras śis lhun po (see p. 61).



46. - Head of the great Maitreya in bKra śis lhun po (see p. 61).



47. - bKra śis lhun po; in the background to the right the fort of rGyal rtse (see p. 61).



48. - In sÑe mo gŽu (see p. 69).



49. - lCags zam dgon pa (see p. 71).



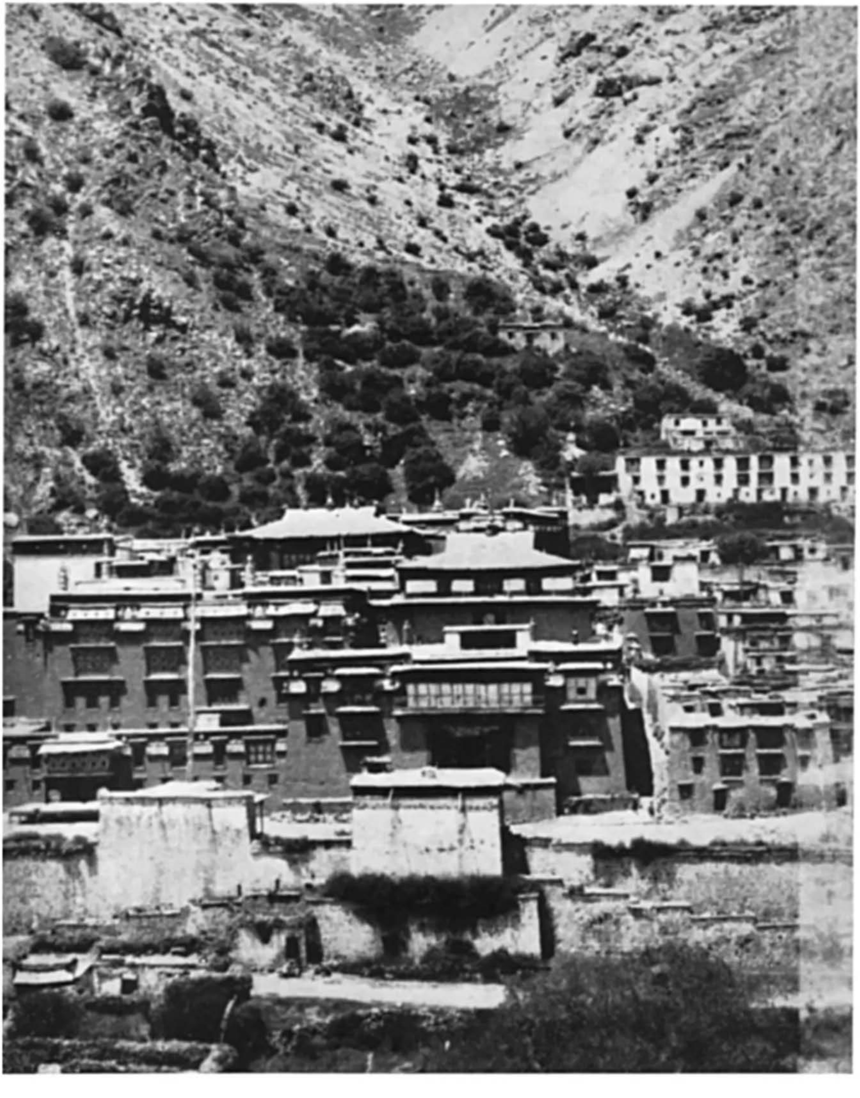
50. - sÑe t'aṅ; image of Atīśa in the bDe ba can (see p. 72).



51. - gSaṅ mda'; the Blo ldan śes rab sKu 'bum (see p. 72).

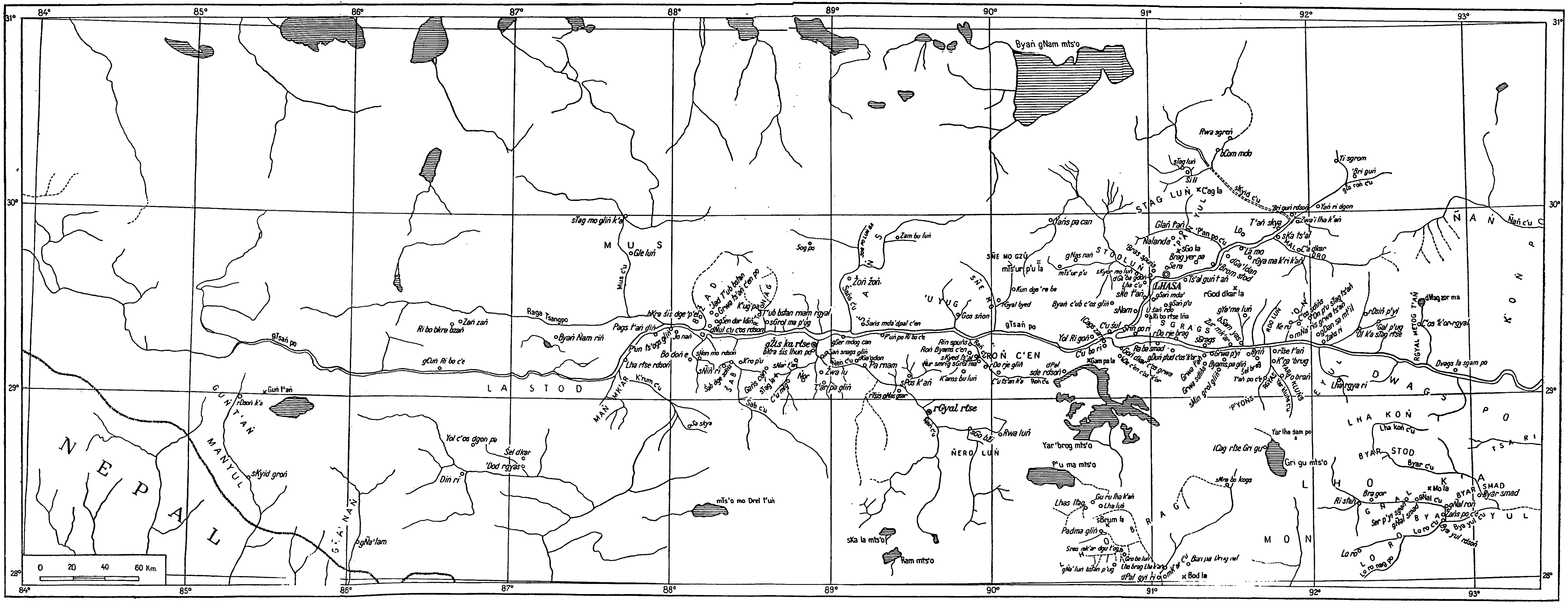


52. - ʾU śaṅs rdo and the Ri bo rtse lṅa (see pp. 72-73).



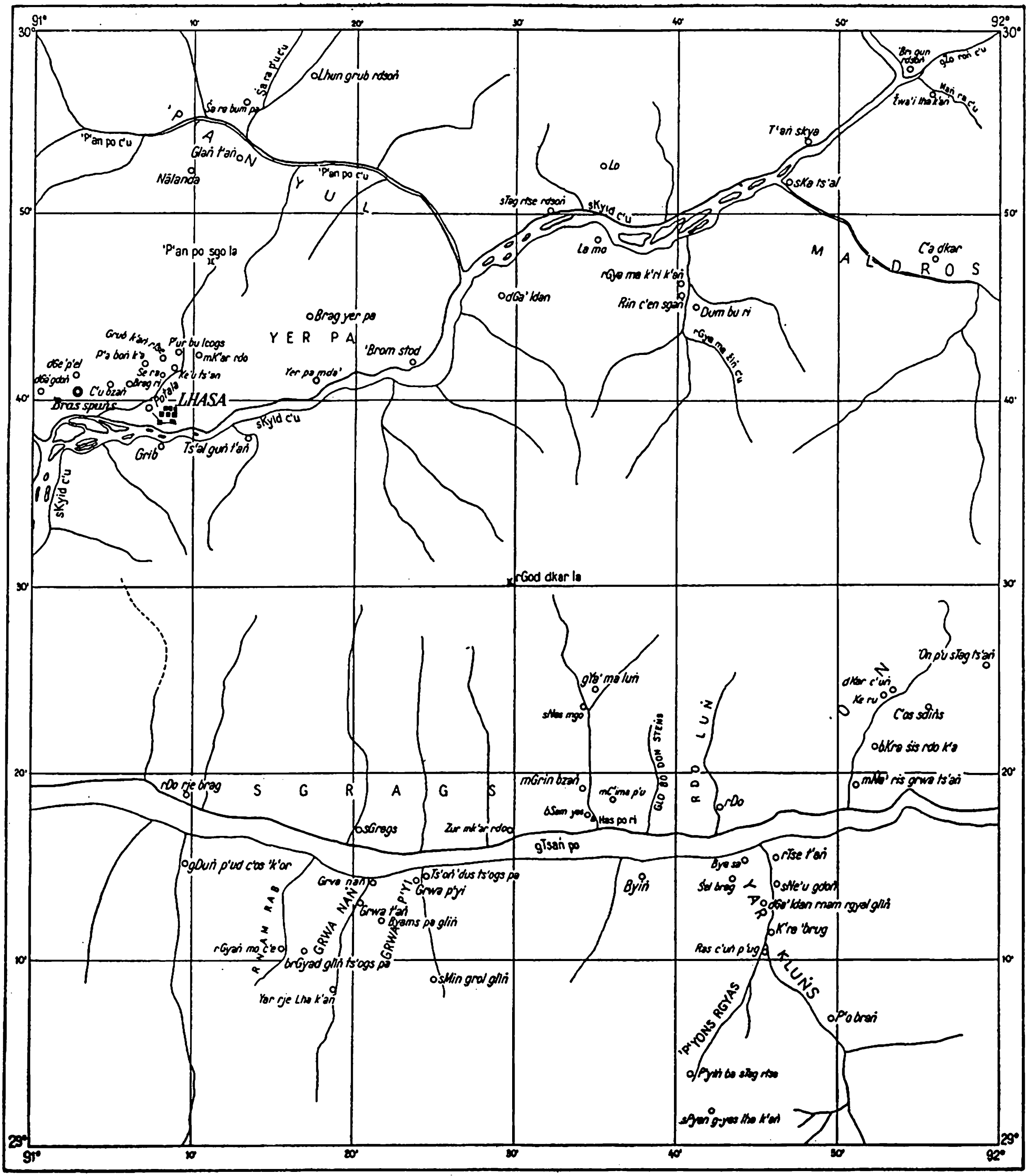
53. - mTsʿur pʿu.

A



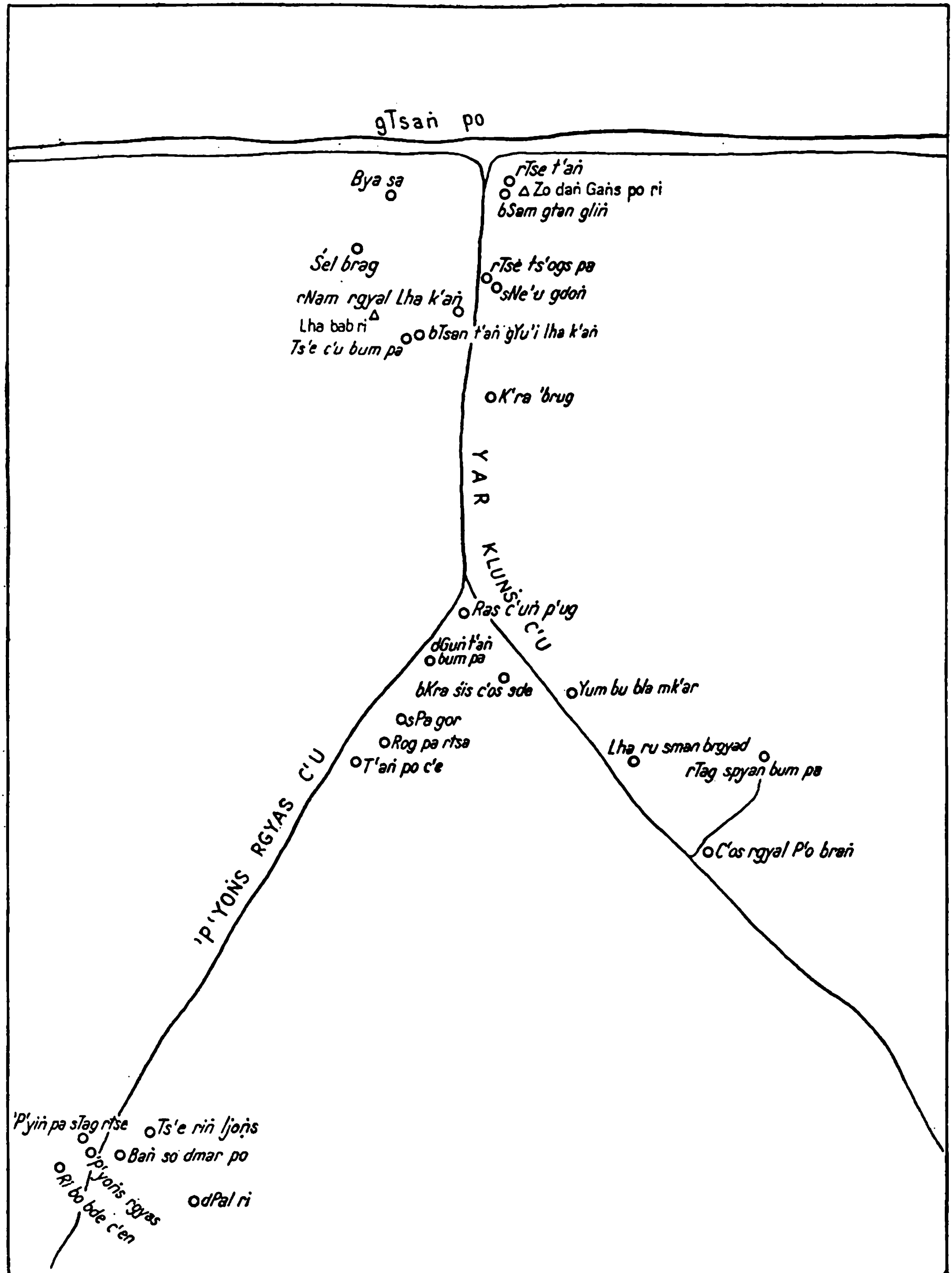
84°
85°
86°
87°
88°
89°
90°
91°
92°
93°
31°
30°
29°
28°
Byaṅ gNam mts'o
Rwa sgreṅ
bCom mdo
Ti sgrom
'Bri guṅ
STAG LUṄ
sTag luṅ
Sili
Cag la
sKyid c'u
'Bri guṅ rdsoṅ
Yaṅ ri dgon
T'aṅ skya
Glaṅ t'aṅ
Lo
Nalanda
sGo la
Brag yer pa
sKa ts'al
Zwa'i lha k'aṅ
C'a dkar
Lā mo
rGya ma k'ri k'aṅ
dGa' ldan
Brom stod
Ts'al guṅ t'aṅ
LHASA
Sera
'Bras spuṅs
rGod dkar la
NAṄ
Ñaṅ c'u
K'ON
PO
dMag zor ma
C'os 'k'or rgyal
rDsiṅ p'yi
Gal p'ug
'Ol k'a sTag rtse
Zaṅs ri
rGYAL METOG T'AṄ
Dvags la sgam po
Lha rgya ri
DWAGS
LHA KOṄ
Lha koṅ c'u
BYAR STOD
Byar c'u
TSA RI
LHO KA
Mo la
BYAR SMAD
Byar smad
Nal roṅ
Ri steṅ
Bra gor
Zaṅs po c'e
Bya yul c'u
Bya yul rdsoṅ
Lo ro c'u
Lo ro
Lo ro nag po
MON
Gri gu mts'o
lCag rtse Gri gu
Yar lha šam po
sNre bo kogs
Yar 'brog mts'o
P'u ma mts'o
Gu ru lha k'aṅ
Lha luṅ
Lhas ltag
sBrum la
Padma gliṅ
Bod la
dPal gyi ri
sKa la mts'o
Ram mts'o
mTs'o mo Drel t'uṅ
rGyal rtse
Rwa luṅ
ÑERO LUṄ
RGYAL RTSE
gZis ka rtse
bKra šis lhun po
Pa rnam
Nor
sPos k'aṅ
ROṄ C'EN
Yol Ri gon
C'u šul
gTsaṅ po
Gos sñon
'UYUG
sÑE MO
Žoṅ žoṅ
Zam bu luṅ
Sog po
MUS
Mus c'u
Gle luṅ
sTag mo gliṅ k'a
Raga Tsangpo
Zaṅ zaṅ
Ri bo bkra bzaṅ
Byaṅ Nam riṅ
Pags t'aṅ diṅ
bKra šis dge 'p'el
gTsaṅ po
gCuṅ Ri bo c'e
LA STOD
Lha rtse rdsoṅ
P'un ts'ogs gliṅ
Bo doṅ e
MAṄ MK'AR
K'rum c'u
SA SKYA
Sa skya
Guṅ t'aṅ
rDsoṅ k'a
GUṄ T'AṄ
MAN YUL
sKyid groṅ
NEPAL
Yol c'os dgon pa
Šel dkar
'Dod rgyas
Diṅ ri
gÑa' lam
0
20
40
60 Km.

B.



91°
10'
20'
30'
40'
50'
92°
30°
50'
40'
30'
20'
10'
29°
Lhun grub rdsoṅ
Śa ra p'u c'u
Śa ra bum pa
'P'an po c'u
'P A N Y U L
Glaṅ t'aṅ
Nālanda
'P'an po c'u
'P'an po sgo la
Lo
sTag rtse rdsoṅ
sKyid c'u
La mo
'Bri gun rdsoṅ
gLo roṅ c'u
Maṅ ra c'u
T'aṅ skya
sKa ts'al
M A L D R O S
C'a dkar
rGya ma k'ri k'aṅ
Rin c'en sgaṅ
Dum bu ri
rGya ma śiṅ c'u
dGa' ldan
Brag yer pa
YER PA
'Brom stod
Yer pa mda'
Grub k'aṅ rtse
P'ur bu lcogs
mK'ar rdo
P'a boṅ k'a
Se ra
Ke'u ts'an
dGe'p'el
dGa'gdoṅ
C'u bzaṅ
Brag ri
'Bras spuṅs
Potala
LHASA
sKyid c'u
Grib
Ts'al guṅ t'aṅ
sKyid c'u
rGod dkar la
gYa' ma luṅ
sNas mgo
'On p'u sTag ts'aṅ
dKar c'uṅ
Ke ru
C'os sdiṅs
bKra śis rdo k'a
mNa' ris grwa ts'aṅ
GLO BO DON STENG
RDO LUṄ
mGrin bzaṅ
mC'ims p'u
bSam yas
Has po ri
rDo
rDo rje brag
S G R A G S
sGregs
Zur mk'ar rdo
gTsaṅ po
gDuṅ p'ud c'os 'k'or
Grwa naṅ
Ts'oṅ 'dus ts'ogs pa
Grwa p'yi
Byiṅ
Bye sa
Śel brag
rTse t'aṅ
sNe'u gdoṅ
dGa' ldan mam rgyal gliṅ
K'ra 'brug
Ras c'uṅ p'ug
YAR KLUṄS
RNAM RAB
GRWA NAṄ
GRWA P'YI
Grwa t'aṅ
Byams pa gliṅ
rGyaṅ mo c'e
brGyad gliṅ ts'ogs pa
sMin grol gliṅ
Yar rje Lha k'aṅ
'P'YONS RGYAS
P'o braṅ
P'yiṅ ba sTag rtse
sPyen g-yas lha k'aṅ

C


gTsaṅ po
rTse t'aṅ
Zo daṅ Gaṅs po ri
bSam gtan gliṅ
Bya sa
Śel brag
rTse ts'ogs pa
sNe'u gdoṅ
rNam rgyal Lha k'aṅ
Lha bab ri
bTsan t'aṅ gYu'i lha k'aṅ
Ts'e c'u bum pa
K'ra 'brug
YAR KLUNS C'U
Ras c'uṅ p'ug
dGuṅ t'aṅ bum pa
bKra śis c'os sde
Yum bu bla mk'ar
sPa gor
Rog pa rtsa
T'aṅ po c'e
Lha ru sman brgyad
rTag spyan bum pa
C'os rgyal P'o braṅ
'P'YOṄS RGYAS C'U
'P'yiṅ pa sTag rtse
Ts'e riṅ ljoṅs
'P'yoṅs rgyas
Baṅ so dmar po
Ri bo bde c'en
dPal ri